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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXII.

WOODSTOCK COLLEGE

1933

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VOL. LXII, I.

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FEBRUARY 1933

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HISTORY OF THE
MARYLAND-NEW YORK PROVINCE

VI

GOSHENHOPPEN
(1741-1889)

By Reverend Edward I. Devitt, S.J.

The Mission of Goshenhoppen, Berks County, Pennsylvania, was founded in 1741 by Father Theodore Schneider and it remained in the care of the Society for nearly a century and a half. During the years immediately preceding the establishment of the Mission, there had been a steadily increasing influx of German emigrants into the Province of Pennsylvania, and the German settlers of Berks County outnumbered all other nationalities taken together. They were attracted by the liberal Government of the Proprietary, the religious freedom that was granted and the easy terms for the acquisition of land. The majority of these settlers came from the Palatinate, and they were generally Protestants, Lutherans and Reformed with an admixture of peculiar sects; but there were also some Catholics amongst them, and to provide for their spiritual necessities, by an arrangement between the Provinces of England and Germany, two German Jesuit Fathers, William Wappeler and Theodore Schneider, came to labor amongst their countrymen in the frontier settlements of Pennsylvania: Father Wappeler took up his residence at Conewago and Father Schneider at Goshenhoppen. The territory served from Goshenhoppen by the pioneer missionary embraced all the settled portion of Pennsylvania north

of the Schuylkill and Neshaminy rivers, with the Province of New Jersey as an annexed mission: the outlying sections of the district were subject to the incursions of hostile Indians.

Father Schneider was born at Geinsheim in 1703: a note in an old list of the members of the Maryland Mission states that before coming to America, he had been professor of Philosophy and Polemics at the Academy of Liege and also commemorates that he had been Rector Magnificus of the University of Heidelberg. Definite information on the latter point was wanting and it was a subject for serious doubt that so young a man and a Jesuit priest should have occupied a position of such distinction in a University that has generally been under Protestant control: but light has recenly been thrown on this obscure point by the researches of Father Benedict Guldner and others. Heidelberg was for a time, through the fluctuations of religion in that part of Germany, under Catholic influence and the Faculty of Philosophy from 1716 was in charge of the Society; during this period of Catholic domination, Father Schneider was sent to teach in the College of Philosophy established by the Society in connection with the University: in this way it happened that he came to be chosen and installed as *Rector Magnificus* in 1738, his term of office lasting until December, 1739. The Archives of Heidelberg, searched for the purpose, reveal the fact, and supply the dates. According to Sommervogel, Father Schneider, in 1740, presided at a public disputation *de Universa Philosophia.*

The next year, 1741, he came to America. The high distinction that he had attained at an age comparatively young was a tribute to his talents and popularity, and it opened up the prospect of a brilliant career in the learned circles of Europe; but he turned aside from the shining heights of academic fame to

devote his life and labors to the ministry of souls amongst the poor settlers on the frontiers of civilization in America.

Bishop Carroll sums up his character and career as a missionary: "He was a person of great dexterity in business, consummate prudence, and undoubted magnanimity . . . he founded many congregations in Pennsylvania, built by his activity and exertions a noble church at Cushenhopen & spread the faith of Christ far and wide."

After the arrival of Father Schneider in America, there was no delay in beginning his missionary labors. His Register, the oldest Catholic Church Register of the thirteen original English colonies, is a small volume, encased in rough canvas cloth, convenient to carry in a side pocket, and undoubtedly it was so carried from place to place, as the entries attest. Facsimiles of the Title-Page, and of the first entry,—a Baptism, 23rd April 1741,—together with Father Schneider's signature, are reproduced in Shea's "History of the Catholic Church in Colonial Days", and the *Goshenhoppen Registers*, from 1741 to 1819, have been printed in the "Records of the American Catholic Historical Society" of Philadephia. Although this earliest volume of the Register bears the name of Father Schneider, and the entries are in his handwriting from 1741 to 1764, the year of his death, the greater part of the Register is the work of Father De Ritter, his successor from 1765 to 1787.

The extent of the original missions, and the labor of traveling which they entailed, are shown by the widely separated places mentioned in the Register: it is entitled "Liber Baptizatorum, et Matrimonio Copulatorum, uti et Defunctorum, Philadelphiae, in Cushenhopen, Maxelani, Magunschi, Tulpehaken, etc. Coeptus Anno Domini, 1741."

As occasion called for it, Father Schneider extended his trips beyond the limits of Berks County; New Jersey was visited as far as Salem in one direction, and to Bound Brook in another. Besides the outlying stations, twenty-five or fifty miles from Goshenhoppen as a centre, in Berks, Bucks, Lehigh and Northampton Counties, where he officiated in private houses, he used to visit Philadelphia once a month for the sake of the Germans residing there: this he did until the coming of Father Ferdinand Farmer, who took up his permanent residence at St. Joseph's in 1758, as assistant to Father Robert Harding. The second entry in Father Schneider's Register is a marriage, December 8, 1741, "in sacello nostro", at Philadephia, which, as a writer on the subject says, "is undoubtedly the oldest official record of any ecclesiastical act in St. Joseph's Church." —His flock formed the majority of the Faithful in Philadelphia: an enquiry by Lord Loudon, in 1757, gives the Catholic population of the Province—the total number was 1365: of these, Father Harding had charge of 190, English and Irish, in Philadelphia and Chester Counties: Father Schneider had 228, all Germans, in and around Philadephia, and 364 in Berks and the neighboring Counties.

At the coming of Father Schneider, there was no church at Goshenhoppen: Mass was said in the house of one of the farmers. The date of erection of the first church cannot be exactly determined: the "School History of Berks County" says: "The Catholics, in 1743, had a congregation and small building in 'Gnadenhutten', and also in Maxatawny township." This *Gnadenhutten* was in Colebrookdale, afterwards the township and postoffice address of Goshenhoppen.

The plan for the support of the Mission was the same as that which had prevailed in the older establishments of Maryland: land was acquired by purchase, and the means came from the private resources of the Society. The first acquisition of land, 151 acres,

was made by Father Henry Neale, in 1747; an additional tract of 393 acres was obtained by grant from the Proprietaries of Pennsylvania, by Father Joseph Greaton, in 1752: the price was £57, or more. The property was held by Father Greaton of Philadephia, and by his successors, heirs-at-law, and was transmitted by will. Even under the liberal government of the Penns, aliens could not take titles to land, and foreign Catholics were excluded from naturalization as British subjects.

Father Schneider, after coming to the mission, lived for a time with a family named Kuhn, at a place about two miles from the future church and residence: here, he opened a school, in which he taught the rudiments of education to the children of the poor German immigrants. His pedagogical occupations during the intervals from missionary labors were in striking contrast with his former position as university lecturer and presiding officer at solemn academic functions. The residence was a two-story frame house, where, according to local tradition, he began the school, which was attended by all the children of the district, Protestants as well as Catholics,—it being the only school in that neighborhood. The Public School authorities, many years afterwards, showed their appreciation of what he had done by an arrangement which provided for the education at the public expense of the children of the Goshenhoppen parochial school.

Private houses are mentioned by Father Schneider in the early entries of his Register as the scenes of his ministrations of Baptism: but, afterwards, he speaks of the "Priest's House." The church was built shortly after taking up his residence: it was probably begun before 1744, and it has been handed down by tradition, that Protestants, notably the Hernhutters, contributed to its erection. It was of fair size, 55 x 32 ft.; but, as Shea remarks, it could not without

exaggeration be styled "a noble church", as is done by Dr. Carroll in his Report. The walls of this first place of worship have been retained as part of the present church. The old church possessed an altar piece, a beautiful painting of the Last Supper, with the inscription: "Serenissimus ac Potentissimus Princ. Elect. Palat. Carolus Theodor dono dedit P. Theodoro Schneider, Soc. Jesu. 1764."

Father Schneider, besides his other accomplishments, possessed some knowledge of medicine, and, as "Doctor" Schneider, he was enabled to visit places, where a Catholic Priest would not have been tolerated: his true character was sometimes suspected, and he was in danger of maltreatment; his life was threatened, and once he was fired on. His extensive missions kept him almost constantly traveling during the less severe seasons; but the state of the roads in winter detained him at home. Among the labors that he accomplished during the enforced cessation of active work abroad, it may be noted that he wrote out entire, in a good legible hand, two copies of the Roman Missal: one of these Missals was deposited by Father Thomas Mulledy, Provincial, in the Library of Georgetown College, where it remains a lasting proof of the transcriber's industry, and a witness to the scarcity of even necessary books in those early days.

It is difficult now to determine some of the stations mentioned by Father Schneider in his Register: names have changed, or Catholic families have moved away. Other stations which he visited occasionally are now flourishing parishes, or populous cities like Reading, with several churches and schools.

After a laborious missionary life of twenty-four years, Father Schneider fell sick. He was alone, and it was the charity of a neighbor that procured for him the consolations of religion that during his long apostolate he had brought to the deathbed of so many

of the early settlers. A charitable parishioner rode post haste to Philadelphia, and informed Father Farmer of the extremity of his brother in religion: Father Farmer was not slow to answer the call, and, on the 10th of July, 1764, Father Schneider died, rich in the merits of a zealous missionary life: he was buried under the altar of the church which he had founded. There was no resident priest for more than a year after his death: the schoolmaster baptised in emergencies, and Father Farmer, when he came, supplied the ceremonies.

Father John Baptist De Ritter was the successor of Father Schneider: his first entry in the Baptismal Register is July 14, 1765. He had come to America from Belgium the previous May. Although Father Farmer, since 1758, had taken charge of the Germans in Philadelphia, and visited the stations in New Jersey, yet a large extent of territory still depended upon Goshenhoppen. The pastoral charge of Father De Ritter included the whole period of the War of the Revolution, and his journeyings, which were almost uninterrupted, frequently crossed the zone of contending armies and exposed him to danger and privation. It is told of him, that he would never sleep in a bed; but, with his saddle for a pillow, a little straw and a blanket, he was satisfied with a short repose. He died, February 3, 1787, and his remains rest under the church.

Father De Ritter opened missions at Allentown, Easton and other places: in Reading, which has now seven churches, he secured ground shortly after coming to Goshenhoppen: he records an interment in November, 1765, "in the Catholic cemetery", and his Register gives evidence that he had secured a little church, a log chapel, for the summer of the following year. The present church of St. Peter's dates from 1791.—A clergyman of the church of England writing from Reading, June 25, 1765, says: "The Popish

congregation here are served by a Jesuit priest once a month, and, it appears, are a considerable body, from the number of communicants among them on Trinity Sunday last, who are said to have exceeded 200."

The Registers of Fathers Schneider and De Ritter, down to 1785 record 1,126 Baptisms, 16 Conversions, 178 Marriages, and 116 Deaths and Burials.

After the death of Father De Ritter, there was no Jesuit Pastor until 1819, when Father Paul Kohlmann was appointed. Reverend Peter Helbron was sent by Dr. Carroll, Vicar Apostolic, in November, 1787, and remained until August, 1791: he was followed by Rev. Nicholas Delvaux, whose stay was for little more than a year; he died at St. Inigoes in 1798. Reverend Helbron died at Carlisle, in 1815, on his way back from Philadlephia to Westmoreland County.

Reverend Paul Erntzen was Pastor from 1793 to 1818. He was born at Echternach in the Grand Duchy of Luxemburg, and finished his course of philosophy in the Royal College in 1786. He was an active missionary, and was generally away from home, saying Mass at Goshenhoppen about once a month. He rented out the land, and his frequent absences led to neglect of the buildings and the farms. Fathers Francis Neale and Benedict Fenwick, in a statement made in 1822, say: " The plantation of Goshenhoppen . . . on which there is also a Church, but which is miserably out of repair, as well as other buildings and outbuildings, from the carelessness and very great neglect of the Priest, who lived on the property for twenty-four years." Father Louis De Barth administered on his estate, and there was danger of legal complications, as the heirs of Mr. Erntzen living in Germany seemed to be under the impression that he owned the property, and they engaged the Prussian Consul in Philadelphia to push their claims: on this point Father De Barth wrote: "His heirs may institute a lawsuit

against me, as agent of Rev. Mr. Neale, and succeed in reversing the judgment of the court, which allowed $4,500 to Rev. Mr. Neale for damages sustained at Goshenhoppen by the neglect of the late Rev. Mr. Erntzen, who lived on and enjoyed the resources of the farm for the space of 25 yrs, and notwithstanding left the premises in a most ruinous situation."

After the death of Rev. Erntzen, the mission was attended by two secular Priests who paid it flying visits. Father Paul Kohlmann came in 1819, and from that time everything belonging to the Residence began to wear a new and better prospect. Father Kohlmann, on account of his infirmities, was obliged to stay much at home; he was helped for the out missions for a time by Rev. Thomas Prannewitz, a secular Priest, till the coming of Father Corvin as his assistant. The congregation owed much to the pious zeal of Father Kohlmann; as he was always at home, Mass was said in the church every Sunday and on week days; there was the recitation of the Rosary before the late Mass; the Angelus bell was rung regularly. He was outspoken in his instructions, and incurred the dislike of the Lutherans; but many adult converts were received into the Church in his time.

Father Kohlmann left Goshenhoppen in 1827: Father Boniface Corvin (Krukowski), who had been assistant since 1822, having become Superior, surpassed all of his predecessors in the matter of improvements in church and farm. He built a new church, which served as nave to the original edifice of Father Schneider; the old portion, with a laudable regard for antiquity, was retained, and served as sanctuary and sacristy, and a steeple was added. Father Corvin was assisted by Father Edward McCarthy, and they took turns in attending Lebanon, Reading, Pottsville, Haycock, etc.; Father Corvin, in addition to the home mission, had charge of the small stations of Longswamp, Massillon, etc. Father McCarthy did telling work

amongst the English-speaking population; he was especially successful at Pottsville, where he introduced temperance societies, which soon proved a power for reform amongst the coal miners. When it was intimated that Superiors intended to transfer him elsewhere, the Mayor of the town, backed by all the influential citizens, petitioned to prevent it.

After his departure, which was not delayed by this intervention, Father Corvin was left alone in the labors of the Mission, until he was joined by Father Nicholas Steinbacher. The latter soon busied himself in the surrounding stations, leaving the work at home to his older associate. He remained working for months together, and with good fruit, now at Reading, and again at Lebanon. For convenience sake, he resided principally at Reading, as that place was a populous borough, and near the centre of the out-missions. He laid the foundation of a new mission at Nippeno's Valley, Lycoming County. Father Steinbacher remained at Goshenhoppen until the death of Father Corvin, and for a year after that event, which occurred suddenly in Philadelphia, October 11, 1837.

Father Corvin had left home, after his Sunday duties, in order to procure materials for his church: on the day of his arrival in Philadelphia in company with Father Ryder, he started from St. Joseph's to see his physician, as he had been suffering from heart trouble. Before reaching the doctor's house, he fell, and, on being carried there, he was bled: heavy breathing was the only sign of life. A priest of St. Mary's who was passing on his way from a sick call, was summoned into the doctor's house, and he administered Extreme Unction and gave the Last Absolution: Father Corvin tranquilly expired. Bishop Kenrick preached a moving sermon at the funeral: the remains were deposited in a vault at St. John's cemetery, and eighteen months later were brought to Goshenhoppen at the request of the people.

Father Augustine Bally was the successor to Father Corvin: he began his service at Goshenhoppen, November 1, 1837, and remained Superior for forty-four years, until his death, January 28, 1882. He was a native of Belgium, and had been ordained at Georgetown, by Bishop Rosati of St. Louis, May 6, 1837, about six months before he was assigned to the position which was destined to be lifelong. He completed the church which had been begun before his arrival, and he also erected a fine brick school-house and a new Residence. Father Bally was every way worthy of his predecessors on the Mission: he was a holy Priest and faithful Pastor, indefatigable in bettering the intellectual and moral condition of his flock; he was proud of his schools, and justly so. The staunch faith and simple piety of his people were the fruit which resulted from the care bestowed on their early training in the schools: he organized Sodalities and Confraternities for the promotion of devotion and a Beneficial Association which was very helpful to his people. The universal esteem in which he was held was manifested at his funeral, one of the largest ever seen in that section of country.

During his long pastorate, Father Bally baptized 2,375 children and adults; buried 850 persons; and officiated at 455 marriages. During his long term as Superior, he had many co-laborers; at various times he was assisted by Fathers Steinbacher, Varin (a Secular Priest), Dietz, Polk, George Villiger, Tuffer, Schleuter, and Meurer. The mission, by the building of new churches, and the coming of other Priests, had been reduced in extent from an area of some fifty miles to one of about twenty square miles.

Father John B. Meurer, who had been assistant to Father Bally for some years, succeeded him as Pastor: Father John Harpes was Superior for two years, 1887-1888, and finally, under Father Meurer, the mis-

sion was given over, in 1889, to the Archbishop of Philadelphia. From the catalogues of the Province and other sources, it appears that nineteen Fathers and five Brothers of the Society were at various times from 1741 to 1889, stationed at Goshenhoppen: from 1787 to 1819, the Mission was in charge of Secular Priests. The old church of Father Schneider was called St. Paul's; since 1837, the reconstructed and enlarged church has been designated "The Church of the Most Blessed Sacrament."

Goshenhoppen is now called *Bally*. A list of twenty-two variants of the old name is given, "as an archaeological curiosity", by Rev. Dr. Middleton, O. S. A. (Records Am. Cath. Hist. Soc. vol. viii, p. 341, note.) It may well be that the difficulties orthoepic and orthographic, in regard to the ancient appellation, caused the Department at Washington to be fastidious and fluctuating in selecting a name for the post-office at Goshenhoppen. Letters, according to the Province Catalogues, were to be addressed, in the changing years, to "Schultz, Washington Township"; "Churchville"; "Colebrookdale"; "Barto"; finally, in 1884, "Bally" was adopted as the appropriate designation of the spot—it perpetuates the name and memory of the good Jesuit Father, who devoted so many years of his life to the service of the people of Goshenhoppen.

Buried at Goshenhoppen: Father Theodore Schneider, died July 10, 1764; Father John B. De Ritter, died February 3, 1787; Rev. Paul Erntzen, died May 20, 1818: their remains repose within the precincts of the old church, which is now the Sanctuary and Sacristy of the Church of the Most Blessed Sacrament. Father Boniface Corvin (Krukowski) Pastor, died in Philadelphia, October 11, 1837; 18 months later, he was buried at Goshenhoppen. Father Stephen Gabaria died September 27, 1847: he was professor of Philosophy at Georgetown College, and was on a visit to Goshen-

hoppen. There is a monument to Rev. Francis Varin in the old graveyard, near the west side of the church: he was a Secular Priest, who had been employed at Bohemia and other missions of the Society, and was sent to Goshenhoppen to end his days in peace: he died May 21, 1840. Father Augustine Bally died January 30, 1882; Brother Joseph Brembacher died October 11, 1882. The remains of Father Bally and Brother Brembacher were transferred from the old to the new cemetery, October 30, 1887—a vast concourse of people being present.

Pastors of Goshenhoppen:

Father Theodore Schneider 1741-1764
Father John Baptist De Ritter 1765-1787

Reverend Peter Helbron, being sent by Rev. John Carroll, Superior of the Missions in the United States, came in October, 1787, a few months after the death of Father De Ritter, and remained until July, 1791: in August of this year, Reverend Nicholas Delvaux succeeded, and left in February, 1793: Reverend Paul Erntzen was in charge from 1793 to 1818; after his death in May, 1818, until the arrival of Father Kohlmann, the Mission was attended occasionally by a Priest from Reading.

Father Paul Kohlmann 1819-1823
Father Boniface Corvin (Krukowski) 1824-1837
Father Nicholas Steinbacher 1837
Father Augustine Bally 1838-1882
Father John B. Meurer 1883-1886
Father John Harpes 1887-1888
Father John B. Meurer 1889

A. M. D. G.

LAUBACH AGAIN

Joseph Reith, S.J.

The name of Doctor Frank Laubach, defamer of the fair heritage of the Catholic Philippines, has appeared before in the WOODSTOCK LETTERS. That there has been no mention of it in recent numbers is no indication that the said gentleman has withdrawn from his evangelical pursuits in Mindanao. If anything, he is more active than ever; but most of his activities are confined to a section that does not bring him into close association, or rather, disassociation with the work of our Fathers.

During the past Summer, however, there was a little affair that produced friction. It has been the yearly custom of the students of the graduating class of the Oriental Misamis High School to choose by vote the person who will give the graduating speech at the end of the school year. This year Mr. Laubach delivered the address; and how it came about is told in the following letter that Father Lucas wrote, on March 15, to Mr. Albert Haynes, Superintendent of Schools, Cagayan, Oriental Misamis, P. I.

Dear Mr. Haynes:

May I ask you to investigate the choice of Doctor Frank Laubach as the Orator of the Commencement Exercises of the Or. Misamis Public High School to be held on the 22nd of this month? Since one of our Fathers is involved in the matter, I may state without being misunderstood that I would prefer to see a man not officially connected with a religious organization giving the Commencement address. As it is, I do not see how any fair-minded man can fail to see the bias and prejudice evident, though glossed over, in the selection of Dr. Laubach.

I shall give you the history as given to me by the President and Secretary of the Graduating Class. The custom has always been, and I am sure that it was so in 1927, for the Graduating Class to vote for the Commencement Speaker, and for the Class President to write to the person receiving the largest number of votes, and in case of refusal, to the next in order until a speaker was secured. It is common knowledge, and verified by the Secretary, that the Honorable Mr. Guingona received 50 votes; Senator Briones, 48 votes; Dr. Laubach, 39 votes; Father Reith, 17 votes. The President assures me that after the voting the matter was taken entirely out of his hands and that the class was no further consulted. Mr. Gervasio Lojo, one of the Senior Class advisors, took the matter upon himself and informed the President that he had written to Mr. Guingona and to Mr. Laubach, saying that this year there would be two speakers, although the Senior Class was not consulted about this departure from custom. From this statement, and especially from the aftermath, it does not require a great deal of intelligence or deduction to arrive at these conclusions—Mr. Guingona and Mr. Laubach were invited by Mr. Lojo; nearly two weeks before Mr. Guingona's reply, Mr. Laubach was accepted, even to the changing of the date of the Commencement to suit his convenience. Mr. Guingona is an important and busy man and can not change dates readily; I wonder if he was consulted to adapt himself to Dr. Laubach's plans, or was it a forgone conclusion, since the class could not pay expenses from Manila, that he would not accept? Was any effort made to get either of the other two men selected? On the face of things it looks as though pressure were brough to bear to secure the services of Dr. Laubach alone. Mr. Lojo, I presume, with permission of your office, though not consulting the students, made the final arrangements

for the change of date and acceptance of Dr. Laubach.

As the representative of the Catholic population in these parts, and I believe that the Catholic students are in the preponderance in this year's graduating class of the High School, I wish to take exception to Dr. Laubach, who stands, in the estimation of Catholic Leaders, as an avowed enemy of the Catholic Religion. It does not seem fitting, therefore, that such a man should address a graduating class composed, I believe, of a majority of Catholics. I have had no time to acquaint the Catholic members of the incongruity of such a man laying down principles for their future life. However, should the matter even now be put to a fair vote and the majority of the students, looking only to the educated man and not understanding his antipathy to things Catholic, would vote for Mr. Laubach, I should raise no objection, though I shall be bound in conscience to attend the Commencement and to ask the privilege from the Chairman of refuting publicly any lies, calumnies, insinuations or aspersions that Mr. Laubach might chance to make, either openly or covertly, during his speech; or should he, by any chance, urge Catholic students, under the generic title of graduates, to continue their studies in the professedly Protestant Silliman Institute.

I understand that you are extremely busy these days, but I trust you will see the importance of this matter and the consequences it may entail, and that you will give it your prompt and serious consideration. The facts herein set down were given me freely by the Class President, Mr. Angel Chaves, and the voting results were freely given by the Class Secretary, Miss Pura Boza. If proved upon investigation, I believe that they constitute a serious infringement of Sec. 927 of the Administrative Code. May I ask the favor of an early reply acquainting me, as the official representative of the Catholic members, of the action taken?

Thanking your for your kind consideration, I remain

Respectfully yours,

(Signed) JOSEPH L. LUCAS, S.J.

Four days later, Mr. Haynes replied. The delay may have been intentional to hold off further action.

Dear Father Lucas:

I just returned from an inspection trip yesterday and found your letter relative to the commencement speaker, at the office. It is regretted that Father Lucas feels as he does towards the commencement speaker, as the Division Office regrets to have a religious question injected into school affairs.

In regard to the selection of a speaker, the Division Superintendent suggested that someone be secured who would not entail any expense to the Senior Class. Since Director Guingona could not come, Senator Briones was not even communicated with as his expense would have to be paid from Manila. These two being eliminated, it appears that Dr. Laubach is next in line. However, the school officials can select the speaker without conferring the student body.

Father Lucas was the commencement speaker of the Seventh Grade in Cagayan last year. He did not touch upon Sectarianism in his speech and I am sure that Dr. Laubach will not either.

In regard to the request that Father Lucas be permitted to refute any statements made by Dr. Laubach, that cannot be granted as the commencement exercises cannot be turned into a religious debate. However, Father Lucas can rest assured that no statements will be made that will require refuting.

Very respectfully,

(Signed) ALBERT HAYNES,

Division Superintendent.

The delivery of Mr. Haynes' letter was delayed until the day before the Commencement. On the twenty-second, Father Lucas replied:

Dear Mr. Haynes,

Your communication was received yesterday, and I regret exceedingly that you could not see your way clear to make the investigation requested regarding the seemingly unfair methods employed in the selection of a Commencement Orator for the address at the Or. Misamis Public High School on Tuesday evening, March 22, 1932. I also deeply regret the fact that you were not here during the week to take the matter in hand. In your absence I gave full authority to your office to investigate, but was answered that the matter was too serious to be taken up without your personal supervision, and that the office must wait until your return. May I ask how it happened that the contents of my letter to you were in the hands of the Principal, Mr. Jimenez, the following day, March 16, if the investigation depended on your return?

In your reply to my letter of March 15, 1932, I am sorry to see that you utterly neglect the entire question at issue, namely, the seemingly unfair methods used in the selection of a speaker, either on the part of the Senior advisor, Mr. Lojo, or the school officials to whom he is directly responsible. It would seem that the Senior advisor, Mr. Lojo, is entirely blameless, since on his recommendation, a Catholic priest, Father Selga, was first nominated and elected; but he told the President of the Senior class that he was overruled by the Principal, Mr. Jimenez.

We will consider the statements contained in your reply to my letter.

1st. "It is regretted that Father Lucas feels as he does towards the Commencement speaker, as the Division Office regrets to have a religious question injected into school affairs." It was precisely because the religious question had been injected into school affairs that I asked for the investigation. Why the insistence upon Dr. Laubach to the exclusion of all others, and even to the changing of the date of graduation and the consequent inconvenience to the graduates? Was it because no other speaker was available? I know of one close at hand who was fourth on the elected list and who was never asked; and in your letter you mentioned another.

2nd. "Since Director Guingona could not come, Senator Briones was not even communicated with, as his expense would have to be paid from Manila." How was it known that Director Guingona could not come until his reply was received? His reply is dated Manila, March 7, 1932. Dr. Laubach wired Mr. Lojo from Dansalan, on March 5, 1932: "Dear Mr. Lojo—I am deeply grateful for the cordial words which you have used in expressing the desire of the Senior Class that I give the commencement address on the evening of March 21. It happens, however, that I have already promised to deliver the commencement address at the High School in Dansalan on the same date. If the conflict could be adjusted I should be very happy to accept your invitation. Yours in sincere appreciation,—Frank Laubach." Mr. Lojo's telegram follows: "Commencement postponed twenty-second. Please advise if acceptable." When we reflect that all this was settled two days before Director Guingona sat down to type his refusal, it would seem as though a refusal were expected. It was also a known fact that Senator Briones had expressed his desire to visit Cagayan with his wife and children when opportunity would afford; and for this reason he was nominated by the Senior

Class President. Hence your conclusion "these two being eliminated it appears that Dr. Laubach is the next in line" does not seem to hold. My reason for asking the investigation was to find out who eliminated them and why they were eliminated.

The only statement against which I can have no complaint is the following: "The school officials can select the speaker without conferring with the student body." That statement is perfectly true and eminently safe, but why then waste time on elections which give the impression that the students are responsible for the selections, and why was a custom of many years duration rendered null and void this year? Why was the first selection cancelled (that of Father Selga), and another held? Might it possibly have been because a Catholic priest headed the list? Or was the real reason that given by you, "the Division Superintendent suggested that someone be secured who would not entail any expense to the Senior Class?" I understand that expenses will be offered to Dr. Laubach, but in the words of the Senior advisor, "he will not accept them." Why could not this same confidence have been placed in someone living at a greater or lesser distance than Dansalan? In writing to you, I thought we might arrive at a solution of these interesting queries.

3rd. "Father Lucas was the Commencement Speaker of the Seventh Grade in Cagayan last year. He did not touch on Sectarianism in his speech, and I am sure that Dr. Laubach will not either." It might be added in passing that Father Lucas gave the Commencement Address to the High School in 1927, and in that speech also he did not touch upon Sectarianism, and this though perhaps nine-tenths of his audience was Catholic. But who will dare say that every thought expressed was not colored with his Catholic convictions and principles? Your premise is excellent

but your conclusion by no means follows, despite your sincere assurance. Reverse the picture, and you have perhaps the bitterest enemy of the Catholic Religion, ever desirous of converting Catholics from "the error of their ways", giving an address where perhaps more than eight-tenths of his audience is Catholic. Will you dare say that the thoughts he emphasizes will not be colored by his Protestant convictions and principles? It seems to me that such an admission would convict the man of insincerity, which is not the most commendable quality in a Commencement Orator.

4th. "In regard to the request that Father Lucas be permitted to refute any statements made by Dr. Laubach, that cannot be granted as the commencement exercises cannot be turned into a religious debate." Let it be known that Father Lucas made no such request, as a perusal of my letter will show. My statement, not a request, is entirely conditional, namely, that should Doctor Laubach cast any aspersion on the Catholic Religion, I would be bound in conscience to ask permission of the chairman publicly to refute aspersions publicly made. Realize full well that I would not lower myself nor discredit the Catholic Religion by engaging in a religious debate with Dr. Laubach; but I believe it to be a privilege for anyone to question another when either he or someone or something dear to him is insidiously attacked. I firmly believe that I owe this to the flock entrusted to my care, who, not having a strict theological training, might fail to discover, and be powerless to refute, sophistries veiled over with pleasant diction and ingratiating verbiage. That all conflict may be avoided, distasteful and unpleasant to me as to you, I trust that your prophecy may come true, namely, that "Father Lucas can rest assured that no statements will be made that will require refuting."

I realized full well the embarrassment in which the school authorities would be placed were Mr. Laubach rejected, and for that reason suggested a fair, free election especially since this younger generation was more or less unacquainted with Dr. Laubach's anti-Catholic bias. An impartial investigation on the part of the Division Office might have helped much for the future to eliminate seeming proselytism in our High School.

Thanking you for your kindness, I remain

Sincerely yours,

(Signed) JOSEPH L. LUCAS, S.J.

Mr. Haynes did not reply to Father Lucas' letter. It was already the day of the graduations when the last letter was sent. It developed later that Senator Briones would gladly have accepted the invitation to speak had it been offered to him. It became known also that Mr. Haynes was very much afraid that Father Lucas would carry the matter to Manila. Nothing more was done, however, other than this last chapter.

The night of the graduation was a beautiful night. Just a few minutes after the Commencement Exercises began in front of the High School, three white-robed Jesuits, Fathers Lucas and Reith and Mr. Taylor, walked down the avenue of royal palms that led to the scene of the graduations and took seats midway in the audience. After listening to the Valedictorian and the Salutatorian and the usual graduating speeches, one of which the writer knows was entirely appropriated as well as appropriate, Dr. Laubach rose to make his oration. Suavely, gently, a bit effeminately, albeit attractively, for twenty minutes or a half hour he advised his listeners with stock maxims for

success, prosperity and renown. He made one little jab at the "failure" of some countries, and if you recounted them you saw that they were all Catholic countries; but, aside from that, he made no statement about religion in any way. In my opinion it was a sad speech to be given to a group of young people on the threshold of life, but the three "ghosts" sitting in front of him may have made him weigh his words and weigh them close. As I said, it was a grand night —full, tropic moon, blue heavens, pendant stars, balmy breezes—so grand in fact that when the three white-robes and Mr. Haynes met as they were leaving the High School ground, all they could find to say was, "Good evening!"

As a postscript, I might add that a little entertainment and banquet was given on the following evening to the graduates who had resided at the St. Augustine Dormitory and the Sta. Teresita Dormitory. Several of them had been honor students and two gave speeches at the Commencement. When it came to Father Lucas' turn to speak at the banquet, he told the graduates in no uncertain words what he thought of their lack of courage in the matter of the choice of Commencement speaker. (It had been found out that the reason why the fourth member on the list of speaker chosen had received so few votes was because one of our own boys had campaigned against him because "he would speak about God.") Father Lucas said later: "My excoriation was entirely out of place at the banquet, but I had no other opportunity, and certainly those graduates will remember my appeal for staunch, virile, militant Catholicism long after they have forgotten Laubach's story-book fables."

A. M. D. G.

THE GEORGETOWN UNIVERSITY EXPEDITION FOR THE TOTAL ECLIPSE OF THE SUN, AUGUST 31, 1932

By Walter J. Miller, S.J.

Now that an experiment unique in the scientific annals of Georgetown University has achieved success where many failed, it is very pleasant to muse over our experiences and then tell the story to our Jesuit readers.

Father Paul A. McNally, S.J., Director of the Georgetown College Observatory, was first on the scene of the solar eclipse when, four months beforehand, he picked out a site for our camp at Fryeburg, Maine, an inland town of 800 inhabitants on the central line of the eclipse. Fryeburg was also chosen by Lick, Observatory of the University of California, Michigan and seven other expeditions. That done, intensive preparations had to be made before the expedition could leave Washington, and the instruments had to be packed up for shipment by truck from the Georgetown Observatory to Fryeburg. The advance guard of the expedition, consisting of Father McNally and Father Thomas D. Barry, S.J., set out from Boston College on the morning of August 2, in a Studebaker Commander, 1931 model, that had already traveled over 27,000 miles. It has been procured for us through the kind offices of a friend of the Director. In spite of the adage that one should not look a gift horse in the mouth, it might be well to state here that Pegasus was not all he looked. He was equipped with four brakes, but it was always a matter of conjecture which wheel was going to stop first when the brakes were applied. The stopping

process was thus always accompanied by much shivering and wobbling, much to the concern of an elderly lady near whom it was tried on the road through Portsmouth. Scattered gracefully about the rear of the car were luggage, a surveyor's transit borrowed from Weston College, a leveling rod, some Mass wine, hosts and candles, and a piece of waterproof canvas to be used in covering the instruments.

The route followed was U. S. Road No. 1 through Newburyport, Portsmouth, Kennebunk, Biddeford, and Portland. The trip was uneventful as far as Biddeford, Maine, when the Saco River was crossed for the first time. Every brook we passed during our sojourn in the Pine Tree State turned out to be that same circuitous Saco River. Arriving at Portland, Fathers McNally and Barry went immediately to the Cathedral Rectory at 307 Congress Street. Father George P. Johnson, the administrator of the diocese (the Most Rev. Joseph E. McCarthy, D.D., not having been installed as Bishop until August 24), granted faculties and permission to say Mass in private rooms with the customary provisos; and furnished an altar stone for the purpose.

After proceeding in the direction of Lewiston, the expedition turned off toward Norway. Incidentally, if one is desirous of visiting places such as Norway, Paris, Naples, Belfast, Madrid, Belgrade, Calais, Lisbon, China, Denmark, Mexico, Poland or Peru, he may do so without danger of seasickness by taking a trip through Maine. The Saco River was crossed many times, occasionally over some of the quaint covered wooden bridges which are rapidly disappearing in favor of more modern structures. At Norway, the Director and his assistant received a real welcome from the pastor, Father Francis Brady, a former student at Boston College. In addition to furnishing supper, he provided vestments, altar cloths, missals, etc., to

complete our Mass equipment. Finally, the last lap of the journey ended at eight o'clock when the caravan arrived in Fryeburg.

Fryeburg is a quiet little village, surrounded by the tortuous windings of the Saco River and near to the Maine-New Hampshire line, served by two trains a day on the Maine Central R. R. between Portland and the White Mountains. It has a beautiful, broad, tree-lined Main Street, several back streets, filling stations, a new Post Office and Registry of Deeds, the new Fryeburg Academy (which glories in the fact that Daniel Webster taught in the old Fryeburg Academy in 1802), and an obelisk to which are fastened signs bearing the inscription, "This is Fryeburg Village", in case there should be any doubt. The only industry in the town is a canning factory which operates during the fall. The Catholic population of the town comes to a total of two. The nearest Catholic church in the diocese is at Bridgton, about sixteen miles to the north-east. That church is a converted Congregationalist meeting house, and is a mission belonging to Norway, about 22 miles beyond that. In addition to caring for Bridgton, Father Brady has another mission at Bethel, situated about 20 miles farther north. During the summer he has one curate to assist him, Father Emilien Faucher.

The home of the Georgetown University Solar Expedition for the ensuing month was soon located at 17 Warren Street, and a gracious welcome was extended to the first members of the Jesuit Community by Miss Florence Merryfield. She promptly turned over the whole establishment to us, and we certainly made use of the offer, even to using the saucepans for mixing photographic chemicals. When asked if she were not afraid of being expelled from her church by harboring under her roof not only priests but Jesuits, she replied that she would take the chance. In

fact, in spite of our Roman collars, we received the greatest cooperation from the whole town during our stay. The local Kiwanis Club, seeking to put Fryeburg on the map as the center of the astronomical world during the eclipse, had organized a committee under the leadership of Mr. Eastman, proprietor of the local cash market, whose duty it was to get as many expeditions as possible to locate in Fryeburg and to assist them in every way. Mr. Eastman was especially helpful, visiting us every day or two to inquire if there was anything he could do, and giving such material help as obtaining lumber, sand, cement and other materials, thus saving us a good deal of shopping.

Early the next morning Fathers McNally and Barry said the first Mass in Fryeburg, using a bureau for an altar, with the shades down and the doors locked. It was like a return of the days of the priest-hunters. During our stay in Fryeburg, we did not know whether we would be tarred and feather and ridden out of town on a rail, as was Father Bapst in days gone by, but we were not taking any chances! After breakfast, the principal instruments arrived by truck—two huge cases containing the five-inch telescope and attached cameras, the massive mounting, together with tools, books, etc. Attached to the rear of the house was a shed which was promptly taken over as storehouse for the multitude of odds and ends of equipment. To the rear of the house was an old chicken house, then being used as a storehouse for wood, storm windows and the like. This was to be used as a dark room and workshop. In order to avoid the possibility of setting up a pier and finding later that the eclipse would not be visible from that point, the position of the sun at the time of the eclipse was determined, and with the help of the transit it became clear that there were ten degrees to spare in the site tentatively

decided upon. The reporters and photographers were on the scene soon after we were. Some of the newspaper reports during the ensuing campaign were really worth saving, but the prize was taken by the paper which later in the month described Fathers McNally and Kolkmeyer as "lying on the grass outside the house . . . with adequate concepts of the universe in their minds."

While at the blacksmith shop to get some iron rods for reenforcing the concrete work, Father McNally overheard the habitués speaking of the eclipse; one sceptic remarked what a joke it would be on the astronomers after they had spent all their money, time and labor, if the eclipse were to happen some thirty or forty miles away. Father Barry journeyed to Bridgton to help out Father Brady by saying two Masses in the church there, as he did on the two following Sundays. Of course this journey served to confirm any rumors that may have percolated into the wilds of Fryeburg that Catholics are obliged to hear Mass on Sundays. A little uneasiness was caused when Mr. John Whittle, the star boarder at the Merryfield cottage, announced at dinner on August 15 that he had driven a Catholic friend to Mass very early that morning. Fortunately, no one thought of inquiring why we did not go to Mass likewise. One tangible result of Father McNally's trip to Boston was the arrival of another Mass kit, which came in especially handy later on in the month when the main avalanche of Jesuits overwhelmed the town.

The following Tuesday, Mr. Eastman called and invited Father McNally and Father Barry to be guests, along with the other astronomers, at the luncheon to be held that evening at Ye Olde Inne by the Kiwanis Club of Fryeburg-Lovell. The luncheon opened with the singing of one stanza of "America" (everyone seemed to know the words), and a salute to the flag.

Then, at the request of the chairman, the junior member of the Georgetown expedition gave the blessing, not speaking much, as the heathens, but with the time-honored formula, Sign of the Cross and everything. And still the mysterious Jesuits were permitted to continue in existence. After the main part of the luncheon had been finished and various songs had been sung, Mr. Eastman made a speech of welcome to the astronomers, and Father McNally arose to the occasion with a speech of acknowledgement expressing the appreciation of the star-gazers for the cooperation of the townspeople. At the end of the luncheon we were entertained by a visiting Kiwanian from Providence, who dilated on the railroad situation in New England or some other equally live topic. The chairman closed the meeting by announcing that the club held regular meetings every Tuesday, and that all of us were perfectly welcome to attend any of them, provided we contributed the customary sixty cents.

Our only other social venture was on Fryeburg Academy Day, to which was joined this year the celebration of the Sesquicentennial of the Birth of Daniel Webster (1782-1852). Exercises were held at three points in the town, first at the dedication of a tablet somewhere up the main street, from which a parade was had to the next stop, the Registry of Deeds. We watched the parade from the porch of the Fryeburg Tavern. The order of march was as follows: a marshal on a spirited charger, the Brownfield Silver Cornet Band made up of ancient and honorables who looked as if they would not make the distance, forty or fifty natives dressed in stunning costumes of the Websterian era, a carriage of ancient vintage, and finally representatives from three of the summer camps with which the vicinity abounds. The final exercises were held *al fresco* on the Academy grounds. Visiting astronomers were ushered into the reserved

seat section on the stage, witnessed the unveiling and acceptance of a bust of the great Daniel on behalf of the Fryeburg Academy, and listened spellbound to a very eloquent address on his virtues lasting about an hour and a half.

In two or three weeks all the *dramatis personae* had appeared on the scene, until we numbered eleven Jesuits in a town that possessed only two Catholics. The names of the other members in order of arrival are:

Father Daniel J. O'Connell, S.J., an Irish Jesuit studying at the Harvard College Observatory before assuming his duties as Assistant Director of Riverview College Observatory, Sidney, Australia.

Father Emeran J. Kolkmeyer, S.J., Head of the Georgetown University Physics Department.

Father Thomas H. Quigley, S.J., candidate for a Doctorate in Physics at John Hopkins University.

Mr. Walter J. Miller, S.J., Assistant in the Georgetown University Astronomical Observatory.

Father Joseph P. Merrick, S.J., Head of the Holy Cross College Physics Department.

Father Thomas J. Smith, S.J., Professor of Physics at Weston College.

Father John W. Stein, S.J., Director of the Vatican Observatory and the Pope's representative at the Congress of the International Astronomical Union held at Harvard after the eclipse.

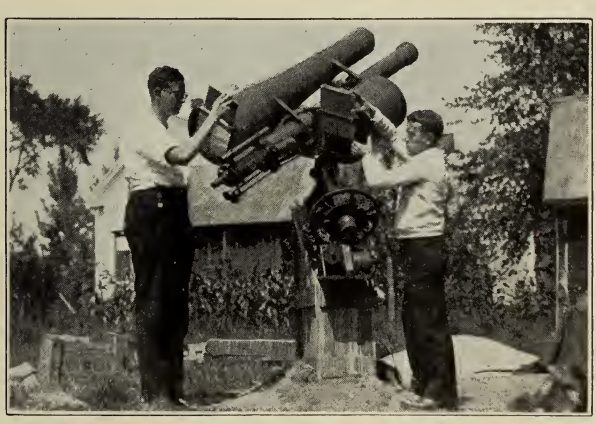
Father Frederick W. Sohon, S.J., Director of the Georgetown University Seismological Observatory.

Father Edward S. Swift, S.J., of Boston College High School.

When the only Jesuit community in Maine had reached its maximum, our tiny cottage was jammed to the doors. Every possible courtesy was shown us by

G. U. Eclipse Expedition Photo.

An unusually clear photograph of the recent eclipse taken by the Georgetown University Eclipse Expedition under the direction of the Rev. Paul McNally, S.J.



Father McNally and Father Barry and the Elipse Camera.

the owners, and we were invited to make ourselves at home in our use of the house and grounds. Daily Mass was celebrated by the priests on two portable altars erected on convenient bureaus. During our stay in Fryeburg over 110 Masses were said by the Fathers of the expedition.

Much hard work had to be done before a single test plate could be taken. First came the ingenious construction of a dark room in one corner of a prosaic, abandoned hen-house. The next task was the erection of a reenforced-concrete pier, a north-south line having been run the previous night by the "Azimuth of Polaris at Any Hour Angle Method." Ground was excavated in the form of a cross, with one arm in the direction of the meridian. Unbelievable amounts of sand, stone and cement finally succeeded in filling the concrete form. Next, the iron base of the telescope was securely bolted on to the 44° sloping top of the pier.

The five inch visual telescope had been previously equipped by Fecker with two astrographic cameras of two foot and five foot focal length respectively. The telescope had a motor drive for accurately following the sun, and a slow-motion motor drive for fine adjustment. Both cameras had 3½ inch Ross lenses, which give undistorted star images to the very edge of an 8 x 10 inch plate. In the forty foot camera loaned by Lick to the Michigan expedition at Fryeburg, the ratio of the five inch aperture to the focal length was 1 to 96, giving a very slow camera, at its best with a 30 second exposure. Our cameras having a ratio of about 1 to 7 and 1 to 17, were much more rapid; consequently, we were able to secure photographs of the faint extension of the outlying corona.

The photographic program included a series of pictures of the partial eclipse to be taken every few minutes (using a metal plate with a small central hole to

cut down the light). For totality, we used twelve fast portrait plates, Eastman 40's, in double plate-holders. The plates were backed with lampblack and shellac to prevent halation caused by reflection from the glass side of the plate. For our Finlay Process color photography we used four double-coated special supersensitive Wratten panchromatic plates. Besides filming the total eclipse, Father Swift also photographed the various phases of partial eclipse with his movie camera. Then just before totality he succeeded in catching the elusive shadow-bands as they flickered over a white cloth screen which was nailed up on a frame facing the sun and at an angle of 70° with the ground. Father Kolkmeyer was in charge of a continuously recording photometer for measuring the light intensity of the corona. The design was developed by Father Theodor Wulf, S.J., of Valkenburg, Holland; and the machine was built by Leybold of Cologne. The photographic recorder, which makes use of motion picture films, was built in Washington by the American Instrument Company. The eyes of the photometric instrument are a pair of photoelectric cells, and the heart of it a Wulf electrometer.

Accessory apparatus included a transit from Weston for accurate position lines, a fine Hammerlund Comet Pro short wave set for time signals, and an excellent chronometer and chronograph loaned by the Coast and Geodetic Survey. In addition, at the request of the Lick Observatory Expedition, we planned to use the Georgetown plane-grating spectrograph mounted on the telescope, for coronal photography in the infrared, exposure to be made throughout totality.

Mr. Walter Cusick, a radio engineer connected with Father Daley's Research Products Corporation; and Mr. Frank Malcolm Gager, an instructor in the Electical Engineering Department of Massachusetts Institute of Technology, brought to our eclipse site a formid-

able battery of Father Daley's radios for measuring the relative radio signal intensity from long before first contact until long after fourth contact. Their tentative report roughly estimated a four-to-one rise in signal strength during totality, with occasional wide unexplained variations and flickerings. The possible effects of magnetic storms on radio tests must be considered, since there were displays of the aurora borealis on the nights of August 28th and 29th.

The National Geographic Society put its men under the direction of Father McNally, with 17 Warren Street as their headquarters, so that the work of Captain Albert W. Stevens and Lieutenant Charles D. McAllister of the U. S. Army Air Corps may properly be mentioned here. They flew in a large army plane at a height of 28,000 feet, and in addition to filming the usual eclipse phenomena, they attempted to photograph the moon's shadow advancing at a rate of 2700 feet per second. Their report appears in the November, 1932, *National Geographic Magazine,* as well as an illustrated article on the eclipse by Father McNally.

An eclipse expedition necessarily entails a lot of hard work for the participating astronomers, unless the manual part be done by others, as for example in the case of the Naval Observatory Expedition to which a quota of "gobs" was detailed for all rough and heavy work. After you mix concrete all day at 93 in the shade, you do not feel like staying up half the night taking polar adjustments plates and focus plates to regulate the instruments on the stars. Then come the frequent drills to familiarize each one with his part in the program, and every motion is watched and studied to eliminate any wasting of the precious seconds. In explanation of the smooth execution of our program on eclipse day, it may be of interest to note that a total of 76 practice sessions were held

beforehand. And the nerve racking experience of the last day is something to remember, especially for the Director who does most of the worrying just as he bears most of the responsibilty for success or failure.

Meanwhile, during all the arduous days of preparation, we were literally besieged with newspaper men, news-service photographers and visitors of all kinds. We made no bid for publicity; in fact, Father McNally purposely chose for our site a backlot on a side-street on the edge of the town in order to avoid visitors. But still there were throngs, especially a few days before eclipse time, and so an enclosure was roped off and guarded by the local Boy Scouts on August 31st. The idea of priests being also astronomers was so novel to most people that we actually received more widespread publicity that the Mount Wilson and Naval Observatories combined. When Father Stein came, the burden fell on his shoulders, and the Fox-Movietone people insisted on two talkies (one for their Italian release) recording conversation between him and Father McNally, with nine Roman-collared Jesuits draped around the telescope for background.

As for the all-important question of weather, it can be said that prospects were discouraging from the start. It was threatening nearly every day, especially in the precise spot (having an azimuth of 71½° and and altitude of 30°) which preliminary computation had indicated as the position of the sun at the zero hour. August 31st was no exception to the rule. The Big Day dawned with the entire sky full of high cirrus clouds, and hour by hour as the sun succeeded in piercing the clouds, they seemed to gather together more and more and float around in fluffy bunches. About noontime we had a typical summer sky with lazily floating clouds obscuring the sun only occasionally.

In the morning we ran through our last practice sessions, and it was decided that the following order be used for exposure for both the five foot and the two foot camera:

1st plate-holder,	first plate (Finlay Color)	— 3 seconds
2nd plate-holder,	second plate	—½ second
	third plate	— 1 second
3rd plate-holder,	fourth plate	— 2 seconds
	fifth plate	— 3 seconds
4th plate-holder,	sixth plate	— 4 seconds
	seventh plate	— 5 seconds
5th plate-holder,	eighth plate (Finlay Color)	— 5 seconds

Father McNally had the distinctly unenviable job of emptying and refilling the plate-holders used for the Finlay Color Plates, loading them with new plates and rushing them back to us just in time after the exposure of the third pair of black and white plates. He made it with a second or two to spare during the eclipse. Think what that means. At the count of four, the first Finlay Color Plates were handed in to Father McNally through the window of the shed. He had to rush into the dark room, empty both plate-holders, and then, working in absolute darkness, he had to put in new plates, replace the cardboard backing and reinsert springs which held the backing tight against the plates, lock the hinged plate-holders and have them outside ready for use at the cameras by the count of 75!

Now for the eclipse. Billowy clouds were gradually creeping towards the sun as we prepared to get an accurate timing of first contact; at 2:19, the instant when grazing contact would have been visible, a dense cloud reached that edge of the sun. The clouds cleared away occasionally, allowing six plates to be exposed for a half second each for phase pictures of the decreasing crescent of the sun, at the following approximate times:

2:45 2:46 2:54 3:01 3:08 3:18

Then came the anxious moments, especially for Father McNally, as the two Finlay Process plate-holders along with six double plate-holders had to be loaded, and all in five minutes. The plates stuck miserably in the holders, one of them even breaking in Father McNally's hands. He finally got all four holders loaded for each camera, but the spectrograph could not be loaded in time; for after the first brief exposure of the Finlay Plates, the latter had to be taken out and the holders refilled.

It was already getting dark, weird crescent shaped patches of light being cast as images of the sun on a white sheet spread out on the ground under some trees. As late as a minute before totality was due, the whole thing looked hopeless, due to clouds drifting over the sun. With only a few seconds to spare, there occurred a two-way drift of the clouds, and a providential rift in the clouds appeared for not more than two or three minutes. The darkness was not as much as expected, due to reflection from the clouds; but in that ghastly light it was queer and unnatural even before the hush and dimness of totality. New meaning was given to Homer's lines:

"The sun has perished out of heaven,
And an evil mist has overspread the world."

Odyssey, Bk. XX, 356-357.

Father Thomas Smith had been calling warning time signals for us to be at our posts. Father Swift had been taking snaps of the sun, but before totality he changed to shadow-band photography. The shadow-bands were clearly preceived by Father Stein as they wavered and danced on the sheet we had arranged to catch them. The writer noticed them clearly as they flickered over the white shirt of Father Thomas Quigley. The latter stood facing Father Barry and myself as we waited for his signal for exposure of the first plate and closing of the shutter again. The shad-

ow-bands were very distinct, pointing toward the north-west at an angle of 45°, and were about an inch in width. They occurred while we were waiting for the unusually persistent Baily's Beads to disappear, but were not noticed at the end of totality. Father Quigley (and all the other men so assigned on different expeditions) had a peculiarly difficult and nervous job,—delaying the first dramatic signal "GO!" until the last Baily's Bead had disappeared, since one lingered for almost four seconds and cut down our precious total of seconds. Again at the end, our last two color plates were spoiled when the sun burst forth in the "diamond ring" stage a few seconds ahead of predicted time—which is a serious social blunder in the court of heaven! Father Smith, who took care of the time element with a steady count of the seconds as they passed, had only counted to ninety-two when the light returned; and we had drilled for ninety-six second totality as a high enough margin of safety.

Days of drilling had made our every motion automatic, and precisely to the second came the click-clicks of various parts of the apparatus as exposures were made and plate-holders removed. Due to the number of men available, the following procedure was possible. Two men helped the two camera loaders. Father Sohon stood on a step-ladder assisting Father O'Connell who himself was standing on a large packing box in order to get near enough to the holder on the two-foot camera. The five-foot camera was loaded by Father Merrick assisted by the writer, who also ran around at appropriate intervals to open one shutter and hold the proper filter over the lens for the color plates. Father Barry used a different filter for the other camera and performed the exposure, all at the timed signals of Father Quigley, who semaphored his orders to us in addition to calling out "UP!" "DOWN!" Filters were exchanged on the two cam-

eras for the second set of color plates. Never did ninety seconds seem to pass so fast. Father Quigley saw little of the corona, Father Merrick none, Father NcNally a second or so. The rest of us snatched a few seconds' view. The red prominences were remarkable both at the beginning and at the end of totality.

Father Stein made visual observations entirely, and afterwards rapidly sketched the phenomenon. Here are a few sentences from his accompanying description: "One or two minutes before totality it seemed that the observation would be a total failure, but at the beginning of totality there was a break in the clouds. The chromosphere with its prominences was distinctly seen in its red light, and then immediately afterwards appeared the glorious corona in its silvery white light. Thin clouds surrounded the sun; probably they were formed by condensation in consequence of the cooling of the atmosphere by the shadow of the moon. There was a large streamer in the corona at the east side; its length was about one and one-half or twice the diameter of the sun. The corona seemed to be of the wind-vane type, as is the case at the minimum of the sun spots. The duration of totality was about ninety-two seconds, and not ninety-seven seconds as predicted, and the end came rather unexpectedly. Then we saw again the red color of the chromosphere and prominences, and what is commonly called the diamond ring. . ."

Meanwhile, of course, Father Kolkmeyer had opened the box containing his pair of photo-electric cells fastened to the top of a wooden pole, after switching on his ten-volt lamp in the Wulf electrometer, and setting his moving picture recorder in motion. In preliminary tests and developments of the film, he had gotten a very sensitive recording of even slight changes in light intensity, together with a very delicate periodic variation that seemed to be in the neigh-

borhood of the 60-cycle alternation. The time in seconds, with a break at fifty nine, was clearly impressed on the film record by electrical connections from the chronometer.

It is too soon to evaluate the scientific results, but it is already clear that the objectives of our program have been successfully attained. Twelve black and white plates turned out excellently, and show a wealth of detail in both the inner and the outer corona. Father Stein thought that several of them gave more details at once than any picture he had ever seen of the coronal phenomena. The long equatorial wings extending for upwards of a million and a half miles, and short, often curved, plumelike polar streamers characteristic of the sunspot minimum were very marked in our plates, though it is difficult to reproduce the fainter outer extensions unless care is taken in reprinting. The plates show up well in the November, 1932, issue of the *National Geographic Magazine*. The tedious work of measuring the plates has not as yet been attempted. Two of the color plates were ruined by the untimely reentrance of the sun upon the scene. The other two showed some indication of color upon development, but the long process of getting the positives has not been completed. Father Kolkmeyer's photometric film record was developed but the measurable results in the form of a varying light track are disappointingly meagre. Father Swift's films turned out excellently. Besides many shots of interesting places in Fryeburg, there are beautiful glimpses of the surrounding mountains. He has a fine record of one of our dress rehearsals at the astographic cameras, and then the real show of August 31st is completely filmed. An entertaining quarter of an hour will be had by those who see these movies.

The Georgetown Expedition for the observation of the Eclipse of August 31st, 1932, was a success only

because a thousand possible chances of failure were obviated by careful planning and generous co-operation on the part of all members; and because Providence saw to it that for us at least the eclipse was not eclipsed by clouds. If American Jesuits now living intend to engage in this big-game hunting in years to come, they will have to travel to various places in accordance with our vocation; for conditions are said to be rather unfavorable for the next American eclipses, which are due on July 20, 1963, again in New England but this time a little further south; and on March 7, 1970, in Florida. And really, the next total eclipses of the sun which can be viewed from the continent of the United States under conditions that promise scientific success, are those of August 21, 2017, and April 8, 2024. Nor is it impossible that long before the year 2017, astronomers will have solved all the problems connected with solar eclipses. Or again they may no longer need an eclipse to study chromosphere and corona, just as they now no longer need an eclipse for the study of the prominences.

To complete the story of our research, some evidences of its striking success may be mentioned. The Director of the Georgetown College Observatory is being besieged with requests from all over the world for prints and slides of our Fryeburg eclipse plates, many of the requests coming from well-known observatories like the Dominion Astrophysical Observatory at Victoria, the Harvard College Observatory, and the Yerkes Observatory of the University of Chicago. The Georgetown picture was unquestionably the best one secured by any of the seventy-odd eclipse expeditions; and the letter from the Yerkes Observatory pronounced it the best coronal picture and the richest in detail since the famous one taken by Edward Emerson Barnard and George W. Ritchey on May 28, 1900. The President of the International Astronomical

Union, Professor Schlesinger of Yale, expressed his appreciation and congratulations in almost the same words. Dr. A. S. Mitchell, Director of the Leander McCormick Observatory and author of the standard text *Eclipses of the Sun,* has asked permission to reproduce the Georgetown eclipse plates in the fourth edition of his work which is to be published this spring. Dr. Stokley of Franklin Institute is displaying colored slides of the Georgetown pictures in the projection machine which he designed to show successive phases of solar eclipses. The American Association for the Advancement of Science exhibited a four foot by three foot unretouched enlargement at the 1932 Atlantic City national meeting during the Christmas holidays. Dr. Philip Fox is to use a similar enlargement (together with large transparencies) of the Georgetown picture in the permanent astronomical exhibit of the Adler Planetarium in Chicago. When Father John W. Stein, S.J., Director of the Vatican Observatory, showed the pictures to Pope Pius XI, His Holiness was so enthusiastic over the success achieved and the fine pictures secured by the Jesuit astronomers, that it was thought best to send him special enlarged transparencies of the eclipse plates.

All in all, Georgetown's adventure in solar eclipse research was a memorable experience, particularly remarkable for the unique amount of attention it focused on the work that Catholics and especially Jesuits are doing for the advancement of science.

A. M. D. G.

THE DINAND LIBRARY

By IRVING T. MCDONALD, *Librarian*

The first of a series of articles on "Some Jesuit Libraries in the United States."—Editor's Note.

In concluding her sixth year of life and service on the Hill of Pleasant Springs, the Dinand Library feels that she has emerged with some success from the ordeal of formation through which must pass all that is young and would grow, and has begun to deserve a part, at least, of the generous consideration that has been bestowed on her as an integral and indispensable factor in the great glorious purposes of Holy Cross.

The formation period is no more free from hazard in the life of a library than in the life of man, for here must be studied its quality and capacity, here organized its forces and capabilities, here crystallized its aims and purposes according to its final end. But the difficulties that strew a library's path during these early days can even exceed in some respects the obstacles that face the human novice. It is an adage, for example, that the world is willing to accept a man at his own evaluation, but to win this favor for a library is by no means easy. Assert that you are a college library, and not a public one, and the world may generously accept your denial of public character, but begin to regard you as of university degree, and to show open disappointment and reproach when your collection of books on civil engineering proves to be less complete than that of the State University of Technology. Protest in your most strident tones that your are not a university, but a college, and a Catholic college at that, and your public gazes at you in mild surprise and wonders why you didn't explain that in the first place; and then refers to you all research

workers in theology, scriptural exegesis, comparative religions and the history of monasticism. If this provokes you to a distinction between Catholic colleges and seminaries, and to a clear definition of a Catholic college of classical culture you may finally succeed in establishing your true identity; but it is more probable that you will thereafter be considered a repository of archaeological statistics, and consulted on such matters as tomb excavations at Corinth, and sword fittings of the Samurai.

The first step in the development of the Dinand Library has been to recognize its contingency upon its college, and to define its character and to limit its functions to conform precisely to the character and the functions of the college. Hence, its prime object is to serve the undergraduate in all the needs of the curriculum, to cooperate to the limit with the faculty in the prosecution of the *Ratio Studiorum*, and never to sacrifice any detail of these purposes for the sake of such specialized research as is an appropriate mission of the graduate school. Therefore, in addition to a reasonably sufficient supply of works in all classifications of human knowledge, the effort is made to provide especially complete and worthy collections in each field that is the subject of a major course. Since no essential alteration has ever been made in Holy Cross' character as a classical college, it is to be expected that the library centers much attention on its collection of early Latin and Greek Literature, and in that of the modern languages as well, and that the most constant growth is observable in this section. It needs to be added at once, however, that this emphasis on the Classics is by no means inconsistent with large and thriving resources in all the other liberal arts, and that accumulations in Philosophy, Science and History are carefully organized and developed to the highest standard of collegiate excellence.

No acquaintance with an institution is properly begun without a look at its physical appointments. The building has been the recipient of much praise, which may, perhaps, be epitomized by the Boston *Herald's* editorial on the dedication in November, 1927. "The college", state the *Herald,* "has created for itself in this new building a center for the intellectual life of its students and faculty as excellent to its own purpose as the chapel on the Mount is to its service as center of the religious life of the college." Crowning a gently rising eminence between O'Kane and Beaven Halls, it is addressed by a terraced sweep of broad granite steps whose ascent marks a passage from the travelled ways of life to the quietudes of the spirit. Its very elevation is a symbol to invite the seeker after truth without encouraging the idler or the prosecutor of light intentions, the silent guardsman of a sacred purpose. The classical facade, conceived in the best tradition of the Italian Renaissance, is wrought in a pleasantly subdued harmony of Indiana limestone with brick laid in Flemish bond. An impressive colonnade of eight massive Ionic shafts rises 35 feet to support a handsomely proportioned entablature across the frieze of which is cut the eternal legend, "Ut Cognoscant Te Solum Deum Verum Et Quem Misisti Jesum Christum." A parapet of shapely balusters imposed above affords an interesting and artistic diversion from the classical austerity below.

On entering the building one passes through an elliptical vestibule into a large central rotunda through which a spacious corridor passes from the museum in the west wing, to the periodical room in the east. The floor is of marble inlaid in interesting pattern, and the ceiling from which depends an artistically suitable chandelier, is of honeycombed intaglio richly ornamented in gold leaf; while the chaste severity of the limestone walls is broken by four well-placed pedi-

mented niches, designed to hold appropriate pieces of sculpture.

A short flight of steps rises out of the rotunda between balustraded walls to the mezzanine foyer across which one passes under groined and arching ceilings to the main reading room. The thoughtful observer notes at once as an invaluable feature of this imposing apartment, the practical insulation against disturbance bestowed by its position with relation to the rest of the building: appropriating an entire wing to itself, it is not a thoroughfare for the passage of distracting traffic. Its isolated tranquillity in the midst of a world of print creates values to the student that are ideal, and quick to be appreciated.

An impressive feature of the chamber's singular beauty, and the one from which it takes its majestic character, is the peristyle of dignified columns rising to a deep entablature that bears engraved along its surface an imposing roster of immortal names in Catholic Culture. The spirits of Bellarmine, A Kempis, Charlemange, Hildebrand, Aquinas, Bossuet and their peers, thus memorialized, may well watch over and inspire the neophytes below who, by their presence, proclaim them as patrons. Set like a turquoise clasp in this girdle of learning's brightest gems, a great blue hemisphere stands out in bold relief, and looks down the hall's great length to where "a Cross is hung."

From the lofty clerestory is contributed a supplement of natural light to soften and augment that afforded by a score of long clear glass windows in the walls below. In the evening, the hall is illuminated by an efficient system of indirect lighting supplied from overhead chandeliers, the adequacy of which has been the subject of satisfactory scientific test. The quiet coloring of the room, dominated by the grey stone of walls and columns which is delicately relieved by the

rich purple and gold coffers of the clerestory ceiling, aids admirably in the distribution without reflection of both natural and artificial light throughout the whole area, which extends 105 feet in length, and 65 feet in width.

Projecting at right angles from the lateral walls, a succession of double-faced, open shelved book-cases is so arranged as to form a dozen conveniently placed and semi-cloistered study alcoves of 8 by 10 feet, the height of which is limited only by the colonnade roof. In each of these, six comfortable chairs and a long study table stand invitingly under a great window, thus affording the maximum of natural light to the reader. In the center of the room are fourteen longer tables, each accommodating ten students, so that there are in this room alone facilities for 212 persons or double the standard provision approved by authorities on college libraries. The library is catalogued in strict accordance with the system sponsored by the Library of Congress, and the printed catalogue cards, which are procured direct from Washington, are filed in 364 drawers arranged in two parallel tiers forming a special alcove in the northwest corner of the reading room. The 51,099 volumes that have been catalogued up to January 1, 1933, are represented by 152,310 cards, not less than three cards appearing for each book or set of books, and being filed in a single alphabet under author, title and subject; while many books have additional cards, according to their subjects, to facilitate reference to their contents. A supplementary index serviced for the special and exclusive convenience of the Community is located on the residence corridor of Fenwick Hall and contains over 50,000 cards filed alphabetically by authors. As telephone and messenger service is maintained at all times, this enables a member of the Community to have his book or periodical selections delivered to his room with the minimum of inconvenience.

THE DINAND LIBRARY

THE MAIN READING ROOM

The next three alcoves to the west of the card index contain a methodically arranged collection of about 1000 standard reference books in general and special fields which, for obvious reasons, are not permitted to be taken from the reading room. The remainder of the reading room shelves have capacity for about 10,000 volumes of the most useful titles in all classifications of the Congressional system and are all available to draft.

At the south end of the room stands a large revolving geographical globe and a capacious atlas case with sliding panels where an adequate collection of maps and atlases may be consulted.

The dominating feature of the north wall is a nicely proportioned balcony under which hangs a magnificent wooden crucifix of exquisite workmanship. Below and at either side, are two finely studded double doors, over one of which the stone wall bears a quotation in Greek characters from Lucian, while Cicero provides a text for the other. Between them stands the broad and busy delivery desk. Here is the ordinary contact point between the Library and its clients, and here are filed in space-economizing trays the records needful for all customary transactions. Here, too, is the telltale criminal intelligence Department, where the secrets of the Blacklist are hid, with its nefarious story of overdues, fines and lost books.

Three channels of communication are employed between the delivery desk and the stacks below. A stairway makes personal descent possible, a dumb waiter offers means by which books may be transported between levels, and telephone connection permits the desk supervisor to issue instructions to the pages below.

The northeast corner of the room is occupied by the Reserved Book recess, where hundreds of books are specially administered, at the selection of individual professors who wish them reserved for the exclusive

use of their students. They are issued for one hour at a time to members of the stipulated class, are not permitted to be taken out of the reading room during the day, but may be renewed from hour to hour if no other applicant is waiting, and a record is kept of each issuance. Thus a few copies of one title can be made to serve a large class; and the professor is able to know the name of each drawer and the period for which he held the book. Reserved books can be taken from the library after 9:00 p.m., but must be returned by 9:00 the next morning under penalty of fine. The value of the reserved book privilege is attested by the increased use given it from year to year.

Opposite this recess are the New Book shelves, where are kept newly acquired works of current publication. A definite policy dictates the purchase of current books. Works whose chief merit lies in their powers of entertainment are not ordinarily bought unless they contain as well a worthy degree of literary excellence. Thus, a novel as such would be an unlikely purchase; but a novel by an outstanding literary artist of secure repute would in all probability find itself on the New Book shelf as soon as sufficient evidence would indicate the desirable quality of the particular book. Popularized biographies, simplifications of science, exploitations of current theories in philosophy, economics, politics and the like, are seldom acquired for the shelf, and for two chief and easily substantiated reasons. In the first place, the majority of them are of so little value that they cease to be known almost as soon as they are published; in witness whereof one may consult the advertisements of any year old issue of a literary periodical, and wonder what became of the sensationally publicized works of a short twelve months ago, which, heralded then as imperishable masterpieces of indispensable literary achievement, are now so absolutely unheard of as to arouse a doubt

whether they were even published. Secondly, the few books of today's issuance of sufficient intrinsic merit to warrant purchase, will in all probability be available at ridiculously reduced prices before the end of the year. Any librarian can find booksellers lists in almost any morning's mail, in which are offered for from fifty cents to a dollar and a half, new copies of original issues—not reprints—of books that sold a few months earlier for from two and a half to eight dollars. It is not true of every book, of course, and it often may not be true of the particular book you want. But unless there is an immediate and rational demand for it, it is prudent to wait awhile. Public libraries must cater to the current, and endowed institutions can afford to spend on the transient. But the Dinand Library is excluded from both categories.

The intention of the reading room, then, is to provide a perfect environment for study, and all accoutrements are designed to this end. The floor of heavy cork is the ultimate protection against disturbance.

Immediately under and coextensive with the reading room are two floors of book stacks where over 300,000 books can be housed and worked efficiently. All-metal adjustable shelves make it possible to accommodate volumes of all sizes, from the smallest pamphlet to the tallest tome in folio. Each row of shelves is well lighted by an independently controlled system of overhead lights placed at frequent and regular intervals, and these also provide illumination for forty-eight individual study tables located at the ends of alternating rows. At present the upper stack floor contains the central collection of catalogued books, while the 55,000 volumes that have not yet passed through the process are shelved in the lower stacks. It must be explained that the fact that this larger number of books is uncatalogued does not mean that they are not available for use. They are carefully

arranged according to subject classifications, and any title present can be located and prepared to circulate at short notice. Pages are in attendance in the stacks daily from one o'clock until 9.30 p.m., except Saturdays and Sundays, whose principal duty it is to locate requested books, whether catalogued or not, and to forward them immediately to the charging desk of the reading room. At other times this office is performed by one of the charging desk attendants.

The catalogue department occupies two large rooms, one over the other, connected by automatic elevator near the reading room, and an accession room in the basement. The latter, situated in the rear of the building, is connected by a receiving room with a special road for trucking shipments in from the highway. Three full-time professional cataloguers, one full-time assistant and six part-time student assistants are engaged in this department, the activities and responsibilities of which are indicated by the following statistics, which are of January first, 1933:

Number of books accessioned	99,595
Number of books catalogued	51,099
Number of cards filed in main index	152,310
Number of books to be accessioned (app.)	6,000
Number of books to be catalogued (app.)	55,000

Books are catalogued in order according to their probable utility, but the delays necessarily attendant on the process are not permitted to interfere with the immediate issuance of any needed book, no matter how recently it may have been received, nor how long the wait in prospect for the proper cards from Washington. This is consistent with the Library's policy of cutting through the red-tape of library formalism whenever it threatens to jeopardize genuine service. New books, for instance, are accessioned and placed in circulation as quickly as possible, before the value derived from timeliness has decreased; when catalogue

cards are at hand, and all other auspices are in conjunction, they are recalled from circulation briefly, processed without delay, and returned to service.

The main floor of the east wing, an apartment 61 feet long and 30 wide, is entirely occupied by the periodical room, where 168 periodicals from dailies to annuals, are regularly received and disposed for use. It is furnished with comfortable chairs and tables capable of seating about 75 readers. Flanking the attractive fireplace in the southern wall stand racks where hang the current issues of about a dozen representative daily newspapers. These are retained until a week's issues have accumulated, when they are filed for a month in the stacks, after which they are placed permanently in the periodical loft, where they continue to be available on request.

At the opposite end of the room are racks for the easy display of current magazines, which include many valuable accessories for the student. The immediate back numbers of these are kept in accessible marked drawers beneath the racks, fifty-seven of them being finally put in permanent buckram bindings, while all of them, whether bound or not, are filed carefully for convenient reference.

Cabinets of bookshelves run the full length of the east and west walls, and here are kept the bound back files of numerous classical, scientific and religious publications. On a separate section are shelved important periodical indexes, including the Readers Guide to Periodical Literature with its forerunner, Poole's Index, complete from its first volume for the year 1802; the Catholic Periodical Index, the New York Times Index, and the Annual Index of the United States Daily.

Reading tables are placed to good advantage with reference to light and shelves, several of them displaying groups of magazines of related character, college

and school publications, mission magazines, etc. While the bulk of the periodicals are consigned to this room, a special service is maintained by which certain appropriate ones are racked in the Jesuit Faculty Library, while others, of ecclesiastical value, are delivered to a convenient room in the Faculty living quarters. The Periodical Room is open daily from noon to 9:30 p.m., and from 9:00 a.m. to 9:30 p.m. Sundays and holidays. Access may likewise be obtained at any other hour of the library's day.

One of the most attractively furnished and pleasantest rooms in the library is the Browsing Room, which is directly under and of equal capacity with the Periodical Room. Designed for comfortable relaxation among good books, which may be taken from the open shelves at will, its atmosphere combines something of the home with something of the club, under the same conditions of silence and protection against distraction as prevail in the reading room. Here the student may light his pipe and browse to his heart's content through the pleasant highways and byways of literature; invite his soul and stimulate his dreams with the unpredictable encounters that open to such precious companies; hobnob with Dickens, go venturing with Conrad, cheer Chesterton as he fences a dozen foredoomed foes, tilt a windmill or two with Cervantes, thunder challenges with O'Connell, Burke and Webster, chuckle with Tabb, or sigh piously with Southwell; in short, stretch himself at leisured ease and learn to love the poets, the dramatists, the essayists, the orators, and the historians who have blessed mankind with their wholesome artistry.

In the building's western wing the Museum reposes. An exclusive depository of the fine arts, and no warehouse of curiosities, it occupies an area of 1800 square feet, and is furnished with thirteen specially constructed exhibition cases where are displayed, with full protection, many interesting and rare items, including

autographs, association material, rare imprints, and similar pieces of virtu. Among the autographs are to be found the writings of George Washington, Cardinals Newman, Wiseman, Gibbons and Manning; Coventry Patmore, John Bannister Tabb, Alice and Wilfred Meynell, Paul Claudel, G. K. Chesterton, Hilaire Belloc, Rose Hawthorne Lathrop, Father Secchi, the celebrated Jesuit astronomer, Gerald Griffin, Aubrey De Vere, John Ruskin, Agnes Repplier, Edmund Landseer, Mary Anderson, and of special value to Holy Cross, a letter written by Father Fiton, and one of Bishop Fenwick's, whose arm chair is also a prized museum piece. Two small items capable of attracting a large amount of attention are an 18th century copy of the Odes of Anacreon, originally used as a schoolbook by Robert Browning, the father of the poet, and autographed by both father and son; and Father Frederick William Faber's manuscript of his "Life of St. Paulinus", bound into a de luxe copy of the work, which is further enriched by a two-page autograph letter of Cardinal Newman.

A feature of outstanding interest in the Museum is a section of the library's large and valuable collection of Jesuitana. Although a few works from all categories of literature composed by Jesuits are owned, the quest has, through necessity, been limited chiefly to a single field, and that of *belles-lettres* has been selected as most properly reflecting the culture of the College. About 250 volumes are on view and they form a collection that has elicited praise from such competent authorities as Professor Charles H. Forbes, of Andover, Professor Julia Caverno, of Smith College, Rev. Father Guilday, of Catholic University, Professor Sargent and Dr. Rand of Harvard, the latter of whom suggested that a course in Jesuit Literature would be a valuable enlargement of the classical field. The works are included of such celebrated authors as Father Brumoy of whose monumental study of the

Greek theatre, Dr. Samuel Johnson thought enough to collaborate in translating; Balthazar Gracian, whose aphorisms are among the classics of Spain, and have reached countless editions in numerous tongues, and are still being published in our own century; René Rapin, whom Edmund Gosse acclaimed as the father of English criticism, and of whom Dryden said that, were all other critics lost, he alone would be sufficient to teach anew the art of writing and whose *Hortorum Libri IV* and *Christus Patiens* place him in the front rank of neo-Latin poets; Matthieu Rader, who is represented by the copy of his "Quintus Curtius Rufus" that once belonged to Ben Jonson, who wrote his name and motto, "Tanquam explorator", across the title page; José Francisco de Isla, whose masterly satire on the Spanish preachers of his day, "Friar Gerund", was favorably compared by his contemporaries with his countryman's "Don Quixote", and whose rendition of "Gil Blas" is the standard Spanish version; Jacob Balde, the Horace of Germany; Casimir Sarbiewski, Poland's outstanding Latin poet; James Masen, whose "Sarcotis" was so authentic a precursor of "Paradise Lost" that a long controversy was waged over the probability of Milton's indebtedness. Among the other poets, too numerous to discuss in detail, whose works are to be seen are Charles de la Rue, Thomas Ceva, Hubertino Carrara, James du Cerceau, Julius Cordara, Louis Doissin, Peter Sautel, Sidronius Hosschius, James Vaniere, Stephen Sanadon, Francois Vavasseur, James Bassanus, Gabriel Le Jay, Pierre Le Moyne and many more.

A separate case contains the works of some noted Jesuit critics of literature, among whom may be enumerated Father J. L. Geoffroy, who is represented by his seven volume annotated edition of the works of Jean Racine; Father Tiraboschi, whose History of Italian Literature covers the subject from the Etruscan times up to 1700; Father Toderini, who familiar-

ized himself so thoroughly with Turkish life and letters during his Italian ambassadorship to Constantinople that he was able to produce a much reprinted and translated study of Turkish culture; Father Alexander Baumgartner, the German authority on Longfellow, and others. In the same cabinet are displayed a number of works dealing with the Jesuit tradition in the drama, as well as dramatic compositions of such Jesuit playwrights as Bidermann, Masen, Avancinus, and Jacob Libenus, whose "Tragedies on the Life of Joseph", bound with his panegyrics on the Blessed Virgin and Saint Catherine, carries the dated autograph of Lionel Johnson.

The library has not concerned itself exclusively in this department with the works of Jesuit authors, but has in some fortunate instances been able to gather a considerable quantity of the material that has been written of them and their works. The literature that another age has seen fit to contribute to the appreciation of such rare geniuses as Rapin, Balde, Isla, and Gracian, to name but a few, stands as an unanswerable reproach to a generation that is content to ignore them. A striking index of the esteem in which many of these writers have been held is afforded by the magnificent original bindings in which many of them appear, as well as by the evidences of ownership by persons of distinction. In addition to the Lionel Johnson and Ben Jonson copies of Jesuitana to which reference has already been made, the museum displays volumes in this collection that bear the bookplates of the Duke of Bedford and of Lord Birkenhead, as well as the poet Glanville's copy of one of Father Rapin's works.

Another case is devoted to unusual subjects that have provided material for Jesuit pens, and it testifies to a boundless catholicity of interest. Father Brumoy, for instance, was not content with having organized Greek drama for the ages, but must compose a poem on "The

Art of Glass-Making." As if to rival this glorification of the practical, Father Imberdis produced a versified "Art of Paper-Making." Father Francis Tarillon scorned such effete playthings, and enriched the literature of his day with a poem on Gunpowder. Possibly such examples tempted Famian Strada into the outlands, for he composed, in 1617, a poem that gave instructions for communicating over long distances by magnetization. Father Joseph Mariani rose to this occasion with six books of verse on Electricity, in the first five of which he adhered to the doctrines of Benjamin Franklin, but forsook them for Father Boscovitch's theories thereafter. That Father Boscovitch was not lacking in sympathy for these performances is evidenced by his annotation of Father Charles Noceti's poem on the Aurora Borealis. Possibly it was this inclusion of atmospheric effects that inspired Father Bernard Zamagna, for he is responsible for a poetic description, written before Montgolfier invented his balloon, of an imaginary air journey to Peru, Canada, and other tourist resorts. And another element is explored by Father Philip Bonanno, who solemnly holds forth on his hobby of shells and shellfish for the solace of mind and heart. In a more serious vein, Fathers Paul Hoste and Hermann Hugo come to the fore for the Church Militant, the former with a solid treatise on Naval Battles, and the latter with an earnest work on Cavalry Evolutions, ancient and modern.

An attractive gallery of oil paintings, some of which have evoked praise, hangs upon the museum walls.

Returning from the Museum toward the rotunda one enters the Louise Imogen Guiney Memorial Room, where are exhibited in specially built cabinets many interesting relics of this beloved Catholic poetess, whose father, General Patrick Guiney, of Civil War fame, was an early student at Holy Cross. Manuscripts, letters, first editions, and much authenticated associa-

tion material is here for the inspection of students and visitors, while the wall is hung with beautiful examples of 15th and 16th century illuminated manuscripts. In a corresponding position on the east corridor is a similar room artistically furnished and hung with exquisite paintings.

The second story is reached by two enclosed staircases, one at each end of the central corridor, which may be approached from without by separate doors. On this floor, the east wing, corresponding in size and shape with the Periodical and Browsing Rooms, beneath, is occupied by a large academic seminar where it is possible to hold cultural lectures before groups not exceeding 200 in number.

The Faculty reading and periodical rooms occupy the opposite wing, which is divided into two large and airy chambers about thirty feet square, in one of which are contained current and recent back numbers of appropriate periodicals. In the other are shelved many bound sets of classical and other suitable periodicals and reference works for the exclusive use of the Fathers and Scholastics, as well as a section of lighter reading matter. The rooms are connected by phone with the main reading room, which makes instantly accessible all the library's resources by special messenger. A closet opening between these two connecting rooms contains private publications of the Society.

The first room on the north side of the corridor, east of the faculty library is known as the Welch room, as it houses a number of sets chiefly richly bound English and American classics, which were given by the late Dr. Edward J. Welch, '87, whose picture, surrounded by his academic medals, hangs upon the wall. Several other rooms on this floor are devoted to departmental purposes, and contain select libraries in such fields as Economics and Education.

On this corridor also are situated two adjoining Treasure Rooms, one of which houses the parent col-

lection of Jesuitana, numbering many hundred items, the other containing many rare editions, autographs, archives, special collections of early Americana Catholica, Worcesteriana, and Sanctæ-Cruciana. Among the more valuable items protected here may be mentioned several incunabula, including *Opuscula* of St. Thomas Aquinas, printed in Venice in 1490; a Latin bible dated 1487, listed in Hain's *Repertorium Bibliographicum*, and a 1473 *Pantheologica* of Saint Rainerius, also given in Hain. A number of volumes from the library of the Knights of Malta of the Order of St. John of Jerusalem, and examples of such rare presses as the Aldine, Plantin, Barbou, and Bodoni, are likewise among the possessions.

Other apartments on this corridor are occupied by a lay faculty room and the Rev. Faculty Librarian's office. On a short spur of corridor running south from the main hall are two medium sized rooms for private research.

The third floor, extending along the entire front and over one wing, although an unfinished loft, is put to excellent and active use as the final repository of all unbound files of periodical back numbers. In the main section the magazines are filed in recognized classifications and exact chronological order. Over 700 linear feet of shelving and 350 square feet of table surface are used for this purpose. A guide of all periodicals from which their locations can be instantly found, hangs in a conspicuous place.

While it has been found better and less expensive in many respects to have the bulk of the library's binding and more intricate repair work done outside, a repair department, manned by trained students, is maintained in the basement, on the level of the lower stacks. Here the simpler repairs are made, casings prepared for certain types of books, and actual binding done in some instances where stitching or stapling is still intact.

Besides the personnel of the catalog department, which has already been enumerated, the library staff consists in the Reverend Faculty Librarian, a lay librarian, an assistant librarian, a reference librarian, and a janitor, all of whom are full-time employees, and a score or more of student attendants, who by working part time, are able to contribute toward the cost of their tuition. This non-professional help is somewhat fluid in character, as the opportunity to earn is divided among as many needy students as consistently possible. During the last year fifty-one students received through Library employment the equivalent of $10,000 toward their tuition.

The need for a large staff is evident from the number of departments to be attended, and from the number of hours that the library is open. The doors are open daily at 8:30 a.m., and the resources of the institution are accessible until 9:30 p.m. With the slight difference that the Sunday opening hour is 9:00 a.m., this schedule prevails every day in the year except Christmas, and Good Friday afternoon, when the building is closed. Some member of the professional executive staff is on duty every evening until closing time. Nor is it to be supposed that the library business terminates or diminishes with the end of the scholastic year. The College is a veritable City on a Hill, and its activities include diocesan priests' retreats, laymen's retreats, Jesuit summer school, and not a few academic conventions. In all of these engagements the Library plays an important part.

The operation of the Dinand Library, then, entails considerable cost. Constructed at a cost of about $700,000, none of which was the fruit of any drive or donation, the furnishings, book purchases and other increments since its completion in 1927 add easily $300,000 to the investment. A million dollar plant is not properly administered without a substantial overhead expense.

That the money, which is partially covered by a student tax, is well spent goes without saying. The library has become an essential factor in the education of Holy Cross men. It is used with increasing regularity for study, consultation, research or recreational reading by all classes and conditions of undergraduates, by both Jesuit and lay members of the Faculty, and occasionally by alumni. Nor is the student use of its resources a haphazard process. Each September the lay librarian visits all sections of the incoming class and lectures to them on their privileges and resources in the Dinand Library, and instructs them on the most efficient and proper use of them.

The building was constructed during the second administration and under the supervision of Most Reverend Joseph N. Dinand, S.J., Bishop of Silenus, then Vicar Apostolic of Jamaica, and was named in his honor by the Reverend John M. Fox, S.J., his successor as Rector of Holy Cross.

The first and present Faculty Librarian is Reverend Charles L. Kimball, S.J. The first lay librarian was Mr. Foster Waterman Stearns, to whose wide experience and executive competence is owed the excellent administrative foundations of the institution, and for whose unselfish devotion and abiding friendship the library will ever remain grateful. Mr. Stearns has recently been honored by the Vatican with appointment as Privy Chamberlain to His Holiness.

Within three years of its dedication, a distinguished American educator and librarian hailed the Dinand Library as one of the ten greatest college libraries in America. The library itself advances no such claim. It does not aspire to comparison. It would like to be most useful, and a most memorable source of enrichment to those whom it is privileged to serve.

Obituary

FATHER WILLIAM T. TYNAN

On the eve of St. Ignatius' Day, 1931, at about quarter of eight in the morning while the Georgetown Community and the Fathers and Scholastics of the Summer School were in the cemetery assisting at the burial of Mr. Vincent Kohlbecker, the De Profundis bell tolled the sad but not unexpected news of the death of Father William Tynan. He had been quite delirious for several days and unconscious for several hours. A complication of diseases had been destroying his life, though dropsy was the main cause of his death. During his delirium his zeal and his sweetness of disposition were more pronounced than ever. He would at one time feel he was back in a parish, start to preach with far more volume than he showed in good health—and he would repeat over and over again to one of Ours who was at his bedside: "Everybody's kind to me, oh, so kind to me." At times he would say this with a delirious shout that could be heard through the infirmary and faculty building. The faithful young men who were his day and night nurses, while they found the care of him extremely trying, were completely won by the loveliness of his disposition. The Mass of Requiem was celebrated from Dahlgreen Chapel and a large number of friends attended from Washington, Baltimore, and St. Mary's County. The August 14th number of the *Baltimore Catholic Review* published the following tribute to Father Tynan. It is so complete and so well done we feel it is very appropriately reprinted:

Five words form the basis of this story of the Rev.

William T. Tynan, S.J., who died at Georgetown University Hospital on the eve of the feast of Saint Ignatius, the founder and patron of the Society of Jesus, of which Father Tynan was a member for sixty years and whose annals his life adorned:

"He went about doing good."

Father Tynan was a son of the Archdiocese of Baltimore. He was born in Washington and in Washington he died. He served this Archdiocese well and he loved it intensely.

That love was rooted deeply, not so much in the fact that by accident of birth he belonged to the Archdiocese, but chiefly in his knowledge of the history of the Catholic Church in Maryland. He knew that history well and he gloried in it. He himself became a very important part of it—so much so that his life as a religious in this Archdiocese and especially in the sacred and historic section of Southern Maryland, must be—or at least should be, considered in the records of the "Cradle of Catholicity" in the United States.

Forty-seven years of Father Tynan's life in religion were spent in this Archdiocese—twenty-two of them in Southern Maryland. A recapitulation of his six decades as a religious shows that he spent eleven years in Saint Aloysius' parish, Washington; five years at Holy Cross College, Worcester; three years in Jersey City, three years in Baltimore, two years in Boston, a year at Georgetown University, a year at Georgetown Preparatory School, Garrett Park; seven years at Woodstock and five years in the old Jesuit Novitiate at Frederick.

Of all these places he had fond recollections and to all of them he bequeathed, by the fullness of his priestly life and charming personality, tender memories of himself. And yet, it can be said that dearest of all the places in which he lived was Southern Maryland.

In no other place, loved as he was in all of them, is he more sincerely revered and more deeply mourned. The news of his death brought grief to those who dwell in mansions and those who live in humble dwellings. Rich and poor, white and black, including slaves of the Pre-Civil War period, called him friend. They knew him best and loved him most.

The dearest friend Father Tynan had was his "Eucharistic Savior." He kept close to Our Lord at all times, but he felt closest to Him in Southern Maryland. There was a reason for this. He carried Our Savior next to his heart as he walked the roads or tramped through woods or over the fields of that section of the Archdiocese.

He carried Our Savior close to his heart as he made sick calls by horseback, carriage, automobile and boat. Our Savior was with him as he made many calls in daylight and darkness, in fair weather and in storm.

There were times when the bravest of laymen would have suffered from overwhelming loneliness or have felt a dread of danger, but Father Tynan was never lonely, never had fear in his heart, when he carried his Savior next to his heart.

In speaking his confidences to his intimate friends, Father Tynan said his life had been a happy one, but that the summit of happiness for him was reached when he felt he was practically all alone save for the Savior, for whom he was the Christopher.

His thoughts on such a journey often gave him food for meditation. He loved meditation. He loved to speak with God.

He liked his friends. He yearned for companionship. He was a delightful associate and his stories of Southern Maryland made his society eagerly sought by learned men and those who had been deprived of education, the poor who knew little of the comforts and still less of the luxuries of this world.

His reminiscences, if they had been penned by him would have made an interesting, important and informative contribution to the history of the Church in Southern Maryland. It is a pity that much of what he knew and much of what he told will soon be lost to us. There is much of worth in the strictly historical sense that has died with him.

Father Tynan's advice was in demand by the great and the lowly. He was a wise and sympathetic counselor, a confessor who lightened many a heavy heart, and gave courage to many who needed the word of cheer.

He was ready at all times to call upon those who were entrusted to his care or have them call upon him. He was never too busy, never too tried to see them. But in the closing months of his life, when illness had taken his grip upon him, he showed a tendency to wish to be alone.

His penitents, priests and laymen, ascribed this tendency not to any sudden or inexplicable change in his disposition, nor any turning aside from his innate kindness and sympathy. They felt that he realized he was near the end of life's journey and wished to spend every possible minute in communion with God. He wished to speak to the Savior, Whom he had carried along the highways and through the by-ways of Southern Maryland.

A few days ago a prelate who knew him well, who had a deep affection for him and who had the affection of Father Tynan in the highest degree, told us he had noticed some months ago this desire of Father Tynan to get closer to his Savior. The gentle Jesuit, said this prelate, wished to give the remaining hours of his life to communion with his Master.

People in Southern Maryland will not soon forget Father Tynan. They will repeat a thousand and one incidents of his life. His pastoral life there was ideal.

He was at home when he visited the palatial homes

on Southern Maryland estates. A learned man and a compelling conversationalist, he entered the doors of mansions flung wide open to receive him.

Even more may it be said did he enjoy himself in the homes of the poor, homes which boasted of no great portals; in many instances, plain slabs of wood went by the name of doors in such dwellings. He sat in such homes giving reminiscences, telling stories and jokes or offering consolations to souls who were wont to wonder at times if "balm could be found in Gilead."

When he went into these homes or walked the roads of Southern Maryland Father Tynan carried with him many mementoes for those whom he visited or whom he met on the highways or by-ways. He seemed to have a knack of keeping himself supplied with cigars, medals, holy pictures or other little souvenirs. He gave away these cigars, medals, holy pictures and other mementoes until his supply became exhausted. Then he got a new supply and renewed his campaign of giving.

In very truth, Father Tynan was the life of the party wherever he went. He was the centre of attraction. His abilities as a conversationalist were conceded by everyone. Like the supplies of cigars, and the other mementoes, his fund of anecdotes and observations appeared limitless.

In fact, he knew so much and could talk so entertainingly that friends say he was at times discursive. He would begin a conversation on one point, but as he progressed, he was wont to touch many points and many periods of time.

One day one of Father Tynan's associates who had done his best to share what he believed was a proper part in an exchange of conversation, remonstrated good-naturedly with him. "Father Tynan," said the check-mated companion, "this is supposed to be a colloquy, not a soliloquy."

It must not be thought that Father Tynan was a man who took pleasure in hearing himself talk or that he swept others from the conversational paths. He knew how to listen. He could absorb information. He was a seeker after knowledge. He made use of his social visits and even his discursive conversations to do apostolic work.

Whenever an opportunity presented itself to do spiritual good he seized it. Nor did he wait long, as a rule, to promote the spiritual good which he was eager to do. He dragged opportunity forth when opportunity lagged. Many a little sermon did he preach in the midst of light conversation and in the midst of what was apparently merely a social gathering designed merely to effect a pleasant interchange of amenities.

The sermons which he gave in Southern Maryland, and in other places for that matter, were little gems. They were simple, direct and earnest. He was masterly in his use of verbal pictures and in the utilization of figures of speech. As a catechist he might be termed the supreme artist. The children of his congregations did not become restless when Father Tynan spoke. He took possession of their hearts and he held their minds by his captivating way of presenting arguments or issuing appeals.

His sermons and talks reflected the spirituality of the man. He steeped his soul in spiritual reading. His favorite books in the spiritual line, after the Bible and the Breviary, were "The Spiritual Exercises of Saint Ignatius", "The Imitation of Christ" and Rodriguez's "Practice of Christian Perfection." One was apt to find him reading one of these books as he sat outside one of the churches to which he ministered or as he sat by the waters of the Potomac or some other river. He mediated upon what he read and in his meditations stored up material for future sermons.

Thoughts written centuries ago found their way into the sermons preached by this Jesuit in the days when aeroplanes soared overhead or automobiles chugged over roads into the heart of Southern Maryland—a heart which was well-nigh inaccessible before the days of good roads and speedy means of transportation.

No one knew Southern Maryland and its Catholic tradition—its story of the landing of the Maryland colonists, the First Mass by Father Andrew White, the pastoral labors of Bishop John Carroll, founder of the American Hierarchy, better than he.

There were other men of God known to Father Tynan by means of history or their memoirs or by personal association. He derived inspiration from his reading of their letters or the memories of their companionship. No man realized better what obstacles the early missionaries met with in those days agone—and such days reached forward to the very advent of the automobile.

He was an admirer of the strong Faith of the Catholics of Southern Maryland, white and black. They had preserved the Faith when Catholics in other parts of the country, with no less facilities to practice their Faith, had lost it. Father Tynan was an apologist in the true sense of the word for the Catholicity of Southern Maryland. He was the champion and defender of his people.

Father Tynan venerated the goodness of the people with whom he came in contact just as he venerated the memory of his parents and the Catholicity which they had left to him as a precious legacy. This legacy he guarded for himself and yet, remembering the Gospel story of the talents, he used them for others.

When he grew tired of reading he spent much of his time, apart from his regular pastoral duties, in

saying his rosary. Along the roads of Southern Maryland and along the shores of beautiful rivers he went telling the beads of Mary in Maryland. Much of his time in Southern Maryland was spent at St. Inigoes, St. Thomas' Manor and Leonardtown. He was striving to help all his people all the time.

One of his chief consolations was the realization that he had been given a part in smoothing the trials in life of the colored Catholics of Saint Peter Claver's congregation and the colored Catholics in other parts of Southern Maryland. These colored Catholics looked upon him with veneration and deepest affection.

Active was Father Tynan's life until illness and age crept upon him. He began his classical studies at Gonzaga in his native city. He entered the Society of Jesus, September 8, 1871, at the novitiate in Frederick. He spent two years of novitiate there and two years in classical studies.

From 1875 to 1878 he pursued his philosophical course at Woodstock. In 1878 and 1879 he taught the classics at Boston College, and from 1879 to 1883 the classics at Holy Cross College.

From 1883 to 1886 he pursued his theological course at Woodstock College. He was ordained at Woodstock on August 28, 1886, by Cardinal Gibbons, who had received the red hat only a few weeks before.

In 1887 and 1888 he made his tertianship at Frederick. The years 1888 and 1890 found him teaching rhetoric and serving as minister at Loyola College, Baltimore. From 1890 to 1893 he was a member of the faculty of Saint Peter's College, Jersey City, and assistant priest to the parish of which the college was a centre.

In 1893 Father Tynan was sent to Southern Maryland, which he was to learn to love. He was assigned to Saint Inigoes as Superior and remained there until 1898. Then he returned to his native city to be min-

ister at Gonzaga in 1898 and 1899. Back again he went to Saint Inigoes, to serve there until 1903.

He was transferred to Holy Cross College in 1903, but the following year was back in Washington as assistant parish priest at Saint Aloysius'. He left Washington in 1906 to return to Southern Maryland as superior at Saint Thomas' Manor.

Eight years he spent at Saint Thomas', prior to his transfer in 1914 to Saint Mary's, Boston, where he was spiritual father and assistant parish priest. Boston did not see him for long, for in 1915 he was called back to Gonzaga and Saint Aloysius' as spiritual father and assistant priest.

After eight years at Gonzaga he went to Georgetown Prep at Garrett Park.

Saint Thomas' Manor called to him once more in 1924. From the Manor he went to Leonardtown in 1926 and served there as spiritual father and assistant parish priest until 1929, when he was assigned to Loyola College. Last year he was transferred to Georgetown.

The great heart which found spiritual power in the knowledge that the Eucharistic Savior was lodging near it had begun to run down. Father Tynan knew death was near.

As his heart grew weaker physically under strain of age it grew stronger in its love for Jesus.

That heart ceased to beat while the members of the Society of Jesus were waiting for the announcement of the annual status, posted in all Jesuit houses on Saint Ignatius' Day.

Father Tynan's status did not wait upon the feast day of his society's patron. It was made known to him on the eve of the feast. Not an earthly provincial made it known, but the Eucharistic Savior, "The Master" of all.

R. I. P.

FATHER OWEN A. HILL, S.J.

Father Hill died at St. Joseph's College, Philadelphia, February 25, 1930. At the time of his death he was assistant parish priest at the Gesu Church, which is attached to St. Joseph's College. He died suddenly during the night of February 24-25 in his sleep without any previous sickness, at age of 67.

The death of Father Hill robbed the community of St. Joseph's College of one who was literally the soul of kindness. Never a harsh or uncharitable wor. passed his lips. Never a refusal, or even a hesitation to assist in anything in which his help was asked. His familiar "sure—that's all right—no trouble at all" will be recalled by all who ever had a request to make of him, uttered even before you could make your request fully known. In School, in College, in Church it was always the same; he was equally ready to serve in any office, high or low, from teaching catechism to Senior Philosophy, or preparing an important sermon in the Church.

In labor he was indefatigable. Most of his active life in the Society had been spent in the Colleges. He had been professor at one time or another in all the College classes and had also occupied the office of Prefect of Studies. In his latter days, when forced by age to quit the class-room, he undertook the work of a parish priest at St. Aloysius', Washington, and the Gesu, Philadelphia, with unabated zeal. Visiting his room at any time, either while he was professor or parish priest, you would never find him idle. His room would be filled with cigar smoke: he was fond of cigars: but he would be seated at his desk, pen in hand, editing old manuscripts or preparing new ones, in exquisite, copper-plate handwriting. Every word he spoke from the pulpit was carefully written out beforehand in choice English and committed to memory. The writer remembers the time, back in 1904-05, when Father Hill was in charge of the League of the

Sacred Heart at Holy Cross College, and how eagerly the students gathered for his beautiful and inspiring talks on the First Friday of every month. He had published a book of poems, his notes on psychology and ethics and a book of Sunday sermons, and was preparing his retreat notes for publication at the time of his death.

As in the case of men who like to live holy and hidden lives, the St. Joseph's College community, while they loved Father Hill, did not realize how big a place he filled in their lives until he had passed away. Then they became keenly aware of a great loss, which was the sweet example of his patience and kindness and helpfulness, in a word his deep religious spirit, in the daily routine of community life. Indeed we mourn our loss; but the memory of that splendid example will continue to inspire all who had the blessing of living with Father Hill.

R. I. P.

FATHER JOHN F. McNALLY, S.J.

Father McNally had been suffering for many years from an ulcerated condition of the duodenum. A severe attack with hemorrhage took him to the hospital in April last; an operation was judged necessary but proved unsuccessful. He died May 12, 1932, at 4.45 a. m.

Father McNally was Prefect of Studies at St. Joseph's High School at the time of his death. He had come there in 1926 and his devoted labors in his office during the last six years had earned for the School a very high reputation for scholarship in the city and placed it high in the ranking of the High Schools of the Province in the annual Province Examinations. At the same time he had won the sincere affections of the boys of the School. Their tears flowed freely when they arrived at school on the morning of May 12th to hear of Father McNally's death. There were

no classes that day or the next. They were present at Mass and received Holy Communion for Father McNally on the 13th, and on the 14th, one half of the School accompanied his body to the grave at the Novitiate at Wernersville. He knew every boy in the School intimately and was deeply interested in his work and progress. He knew the home circumstances of each, and while he ruled the School with great strictness yet he was eminently just and each one's confidant when they needed counsel in their difficulties. It was no wonder then that they were overcome with grief in the loss of such a friend.

To the Jesuit community he set a pattern of faithful devotion to his work. His interests were all at home, in his confessional, in the School, in the community, where he rarely failed to be present at community recreations. He was genuine, without pretense. May God rest him.

Father McNally was born in Webster, Mass., August 8, 1884. He made his High School studies at Holy Cross College, Worcester, Mass., and at the end of High School entered the Jesuit Novitiate at St. Andrew-on-Hudson, August 15, 1904. He pronounced his First Vows there two years later, and after two more years of Juniorate, 1906-1908, because of a need of teachers at the time, began his teaching period instead of continuing with his studies. After 3 years of teaching which were spent at Boston College High School, 1908-1911, he went to Woodstock College for his Philosophy, 1911-1914. Two more years of teaching, at St. Joseph's College High School, Philadelphia, 1914-1916, followed. He then returned to Woodstock for his Theology, 1916-1920. He was ordained to the priesthood in 1919, made his Tertianship (at Poughkeepsie) 1920-21, and was stationed at St. Francis Xavier's High School, New York, as Prefect of Discipline, 1921-22, and as Prefect of Studies, 1922-26, when he was sent to St. Joseph's High School.

R. I. P.

FATHER JOSEPH A. SULLIVAN, S.J.

Father Sullivan was born of truly Christian parents in the little town of Sutro, not far from Gold Hill, Nevada, October 30, 1881.

The family removed to San Francisco when Joseph was hardly four years old. He went to school early and, like the two Fathers Maher, Zacheus and Martin, Father Henry Brainerd, Father Frederick Ruppert, and other future Jesuits, he received his elementary training from the Dominican Sisters in the Franciscan School of St. Boniface Church on Golden Gate Avenue. Later he went to St. Ignatius College on Van Ness Avenue, first to the Preparatory and then to the Grammar Grades. He was a boy of singular piety and early manifested a vocation to the Priesthood and the religious life. With several of his own age, he entered the Novitiate at Los Gatos when barely fourteen years of age. He had as his Master of Novices the saintly, learned and wise Father Dominic Giacobbi, and under his guidance he laid broad and deep the foundation of his religious life.

Then, as ever afterwards, he was an enthusiast. He was generous to a fault, he was unselfish, tireless. He had three years of Juniorate and became a ripe classical scholar. Gifted with a natural eloquence and a warm imagination, he gave even then, when opportunity offered, promise of the true orator which he later became.

He made his philosophy in the old Gonzaga College Building at Spokane, fitted up, temporarily, as a House of Studies. He was an ideal Community man, always cheerful, ready to serve others, utterly forgetful of self, and eager on every occasion to exercise his zeal for souls.

After his philospsphy he came to the new temporary St. Ignatius College at Hayes and Shrader Streets

in San Francisco. What a contrast to the magnificient structure at Van Ness Avenue and Hayes Street destroyed by the earthquake and fire of 1906!

He threw himself heart and soul into the teaching of Poetry and Rhetoric for six years. He was devoted to his work and was revered and loved by his pupils. During these six years he had charge of Dramatics and put on the stage many excellent plays, winning for himself and his youthful Thespians high praise. He was in charge of Athletics also. In every work in which he engaged his enthusiasm was infectious. The many activities in which he was engaged, along with his important classes, called for all of his cheerful generosity.

After his long regency he went to Woodstock College, Maryland, for his Theology. He was a joy to his fellow-students and to his Professors and was universally beloved. He was elevated to the Priesthood by His Excellency, Most Reverend John Bonzano, the Apostolic Delegate, in 1914. The health of Father Sullivan at this time was poor, owing to impoverished and infected blood. A succession of boils broke out all over his body and he was sent down into the Counties of Maryland to be the guest of the hospitable and zealous Father Joseph Gorman, S.J. The change benefited him and he soon generously entered into the humble laborious work of the parish and its outlying stations and became beloved of all,—white and black. He often referred to these months with the cheerful and saintly Father Joseph Gorman as amongst the happiest of his life.

He returned to California in 1915 and for three years devoted himself utterly to Santa Clara College, now become the University of Santa Clara. He was Vice-President and General Prefect. This office is no sinecure and calls for prudence, patience, generosity and resourcefulness. Though faithful always to duty,

he was universally beloved by the students and by his personality won many substantial friends for the University. His gracious and attractive ways began to manifest themselves in his dealings with externs and remained ever his outstanding characteristic. With his wonted generosity he taught classes in Mathematics and was Director of the Senate Debating Society.

He made his third year of probation at the Novitiate of Los Gatos under the Rev. Joseph M. Piet, Instructor. During his experiment at the City and County Hospital of San Francisco he had an opportunity of exercising his piety, zeal and indefatigable labor during the severe flu epidemic, when the hospital was overcrowded and the mortality very high. He won the hearts of all,—doctors, attendants, nurses and patients. Hundreds died during his two months service as Chaplain and many were the miracles of God's grace and mercy wrought by his priestly hands. Shortly after dear Father Sullivan's death, Archbishop Hanna remarked to Rev. Edward J. Whelan, S.J.: "I could never repay the debt that the Archdiocese of San Francisco owes to dear Father Sullivan for his heroic zeal and faithful toil at the City Hospital during the flu epidemic."

In the spring of 1919 a Drive was organized to help lift the intolerable debt of $1,020,000 on St. Ignatius Church and College, San Francisco. Rev. D. J. Kavanagh was in charge of the Drive and was busily engaged in the publicity so necessary for its success. Rev. Richard A. Gleeson, with Father Edwin McFadden, then a scholastic, were giving what time they could spare from other duties to help in the downtown office. Rev. Father Provincial, the Rev. Francis Dillon, was appealed to by the writer to detach Father Joseph Sullivan from missionary work and devote him to the Drive. Father Sullivan came and brought all

the love of his Alma Mater and all his enthusiasm to the work. He roused the Alumni, the friends of St. Ignatius, the entire community. He enlisted the Police and Fire Department, Civic officials, business men, fraternal organizations in the work. Bands of willing ladies under the gallant escort of officers of the Police Department deputed by their Chief, the Hon. Daniel P. O'Brien, went all over the city at night to the theatres, places of amusement, gathering places of all kinds, and came home nightly with their thousands of dollars given cheerfully to save St. Ignatius to San Francisco. That was Father Sullivan's watchword: "SAVE ST. IGNATIUS'."

Much of the success of the Drive was due to the untiring, resourceful, devoted efforts of Father Joseph A. Sullivan.

For two years more he fulfilled with his former energy and success the duties of Vice-President and General Prefect at the University of Santa Clara.

In 1921 he was sent as Pastor to St. Leo's Church, Tacoma, Washington. Here he was in his element amongst the children and his parishioners,—to each and all a father. Soon he was beloved by all inside the Fold and outside. He entered into the civic life of the city. His genial, whole-hearted way broke down prejudice and won the cooperation of all. He was indefatigable and advanced the cause of all the Catholic Fraternal organizations. He was a powerful and a soulful orator and had the gift of rousing his hearers to enthusiasm. When obedience bade him leave St. Leo's, not only his own parishioners but the entire City of Tacoma was in sorrow.

As a missionary in small country towns and out in the mountains, as well as in the great parishes in the cities, his gifts showed at their best. His missions transformed parishes, roused piety and produced lasting fruits. The hardest sinner could not resist his

appeal. He believed in congregational singing, open manifestations of faith, consecration of individuals and families to the Sacred Heart of Jesus, and in public processions of the Blessed Sacrament.

In this connection we should recall the Novena given with Father George Fox, S.J., in St. Anne's Church, San Francisco. He worked up the thousands who attended this Novena to the desire for a public procession with which to conclude the Novena in honor of St. Anne. He invited the Catholic Sodalities and fraternal organizations to join in this public homage to Christ the King under the patronage of St. Anne. He called on the Chief of Police for assistance in handling the large gathering. All doubts of the wisdom of his action were removed when on Sunday afternoon at the close of the Novena between seven and eight thousand people marched through the streets reciting the Rosary and singing pious hymns led by Father Sullivan, whose stentorian voice could be heard by all. He had the happiness of seeing this Procession become a yearly event with steadily increasing numbers, until in the year 1932 seventy thousand people participated in it.

When his successor at St. Leo's, Tacoma, Rev. Wm. M. Boland, much to the sorrow of the people, was sent as Rector to Seattle College, at Seattle, Washington, Father Joseph A. Sullivan was sent back to St. Leo's, where he was welcomed with open arms by Parish and City. He renewed and intensified his former labors when, at the call of obedience, he was assigned to Los Angeles to take over Los Angeles College, which was to become during his tenure of office the University of Loyola. Those who knew Father Sullivan best, regretted to see him taken out of parish and missionary work to devote himself to the herculean task which faced Los Angeles College. Finances there were in a bad way and yet there was imperative need

of new buildings to meet the phenomenal growth of High and College. Buoyed by great hopes and promises he erected the perhaps too magnificent Faculty Building, but all who live or ever shall live there will bless Father Sullivan for a building for Ours second to none in this whole country in comfort and community appointments.

No man ever entered upon his work with greater zeal and enthusiasm. In a short time he won the good will and cooperation of the entire city. If Father Sullivan could have confined himself to the building up of the College, of gathering the necessary money and wisely and carefully administering it, all would have been well. But in his zeal he could deny himself to no call, religious, fraternal, civic, and so brought on a condition of high blood pressure and other troubles which utterly wrecked his health. And yet there was for him neither rest nor respite, which he would have had were he able wisely to delegate his authority. He effected what possibly no one else could have effected. He secured one hundred acres of land from the Culver Improvement Company at Del Rey near the City of Venice for the site of Loyola University.

Building on high hopes and well-intentioned promises, he started the group of units of Loyola University. Meantime the depression began, becoming daily more acute. Promises made in good faith could not be kept, and yet obligations were urgent for the erection of buildings, the meeting of interest on loans and mortgages, and our dear Father Sullivan became bewildered. Superiors realized that despite his popularity, his great influence, his powers, he must be relieved of his responsibility, else he would suffer a nervous breakdown. This thought alone comforted his friends and the entire community of Los Angeles when he was removed from his office of President of Loyola University.

During his term of office he had inaugurated a work, far reaching in its influence for good,—the Laymen's Retreats. Despite his anxieties and tireless labors for the University, he entered on this work with his characteristic enthusiasm. Those who fell under his influence will testify their appreciation and their gratitude. To this same labor of love and zeal was he assigned at El Retiro San Inigo at Los Altos. He dropped into the "ranks" with ease and simplicity and gave his very best during the two years of his assitance to Father Joseph Stack, S.J., the Founder and Builder of El Retiro San Inigo. His name is here in benediction.

Broken in health, but not in spirit, he was again assigned to missionary work,—the giving of Retreats to Schools and Communities. Unsparing of himself, neglectful of physicians' orders, he spent himself and was spent in the service of his beloved Lord and Master, until in almost utter collapse he went to Providence Hospital in Oakland, where under the skillful and loving care of Oakland's most eminent physician, Dr. O. D. Hamlin, and the constant care of the good Sisters of Providence, he partly recovered, though his heart was still impaired and the blood pressure high.

After some months spent at St. Ignatius in San Francisco, from which he made a few spiritual excursions, he was invited by Reverend Father Provincial, at the urgent request of the Rectors of Loyola University and Loyola High School, to return to Los Angeles to help in the rehabilitation of the finances of his beloved High School and University.

But the rugged constitution was shattered, the old energy gone. Still he would exercise his zeal and take on a work to which he was unequal. The sad climax came when he virtually forced his Superiors and Doctors to allow him to keep an appointment made months before to address a Regional gathering

of the Holy Name Societies in Portland, Oregon. On his return to Los Angeles he was utterly broken in health. With great difficulty he made the trip to Oakland to place himself again under Doctor Hamlin's care at Providence Hospital.

From the beginning Doctor Hamlin found the case hopeless. Beside the high blood pressure, the heart was in a bad way and so were the kidneys. He had lost his snap and energy, but not his sense of humor, his cheerfulness and his simple piety. The Great Novena was in progress at St. Anne's and at all the exercises Father Sullivan was commended to the prayers of the thousands who were making it and St. Anne was begged to cure by miracle her champion and her eulogist. Daily he became weaker. Doctor and Sisters advised the Last Sacraments. He was surprised when the writer of these lines broke the news to him, for he had strong hope of getting well through the intercession of St. Anne, but he was not disturbed nor terrified. After supper the writer returned to his room and Father Sullivan, with the simplicity of childlike piety, which never left him, made a general confession of his whole life. With a calm, clear voice he made all the responses for Extreme Unction. He was happy and cheerful and later met his own sisters without any emotion. Though he received Holy Viaticum daily, he sank rapidly, his memory failed him and there were lapses of unconsciousness. The Eve of the Feast of St. Anne came. His friend, Father O'Mahoney, Rector of St. Anne's in San Francisco, had brought over, some days before, his precious relic of good St. Anne and blessed Father with it. But St. Anne had something better than health for her devout client.

Early on the morning of her Feast, July 26th, 1932, whilst the prayers for the dying were being recited, he yielded his brave, tired soul to God.

Father Sullivan was buried from St. Ignatius' Church, San Francisco. The large Church was filled to its capacity and in the Sanctuary was a very large representation of the clergy as well as His Excellency Bishop O'Gorman of Reno, Nevada, and His Excellency Bishop Armstrong of Sacramento, both dear friends of Father Sullivan. He was laid to rest at the side of his brethren of the Society of Jesus in the old Cemetery of Santa Clara.

A week later a Requiem Mass was offered for the repose of his soul in the Church of the Blessed Sacrament at Hollywood, California. The Church was filled with sorrowing friends, when the Vicar General of the Diocese, Monsignor Cawley, in the absence of His Excellency Bishop Cantwell, pronounced a truthful, touching, eloquent eulogy.

May his dear, generous soul rest in peace. *Amen.*

FATHER GABRIEL FONT

When writing an account of Father Font's death, his superior in West Misamis called him "the Xavier of Mindanao." Anyone acquainted with Father Font's life will recognize the aptness of the comparison. There was the same restless zeal, the same round of constant travel, whole days given over to baptisms alone, to marriages, to burials. Until reinforcements came there was hardly a Catholic family along the hundred miles of coast from Cagayan to Plaridel that had not had Father Font's hand raised over it in baptism, marriage or death. For more than twenty-five years, almost single-handed, he kept the spark of faith alive, until at the coming of help from America, it blazed up into the flourishing churches of Iligan, Misamis, Tangub, Clarin, Tudela, Jimenez, Oroquieta, Plaridel. When Father Font saw his last populous mission center taken over a year ago by Father Gallagher, he well

might have considered his work done. But until the very end he knew no relaxation.

Gabriel Font was born during Christmas week, December 30, 1866, at Tossa, in the diocese of Gerona, Spain. He entered the Society at the age of seventeen in 1884. After the usual studies of the Society, Ordination, and Tertianship, he spent a few months in England, learning English in preparation for the Philippine Mission. He arrived in the Philippines in 1902 when sad times were breaking over the church. The heresy of Aglipay which was to be his life-long foe, had spread from one end of the Islands to the other, and nowhere had taken deeper root than in the spots of Northern Mindanao where he was to labor. Hundreds of Spanish priests unable to adapt themselves to the separation of Church and State had left the Philippines, many of them at the request of the American Government. A godless system of public schools was being introduced; religious orders, especially the Friars, as well as the whole Catholic Church in the Islands, was being severely criticized and slandered in dispatches to America and in the press of Manila.

But Father Font was not yet destined for the mission fields. He taught what is the nearest Spanish equivalent to our High School at the seminary of San Javier, and a little later taught and acted as prefect at the Ateneo de Manila.

In 1905, after three years in the capital, Father Font was sent to open an extension of the Ateneo in Cagayan—doubtless to offset Protestant activity and offer a Catholic education for the upper classes of youth in place of the public school. The work was not successful, so soon we find Father Font listed in the Catalogue as "Missionarius Excurrens", and as such he was to remain for more than twenty-five years, with but two years' interruption from 1919-21, when he was professor of philosophy at the Ateneo.

Father Font's real life-work now began. During the revolt against Spain large numbers of the Spanish missionaries in Mindanao were forced to flee—many of them never to return to their parishes. Flourishing churches fell into ruin and the Aglipayan Schism claimed considerable adherents. Father Font almost unaided kept the faith alive in his area by continuous journeys. His zeal was indefatigable, his capacity for work enormous, his adaptability and versatility a source of admiration.

In 1905 Father Font had been assigned as parish priest at Iligan. For Father Font it was but a point of departure: he became parish-priest of the whole West Coast of Misamis. He was seldom long in one place, for his zeal would give him no rest. Until recent years the only method of travel in his district was by uncomfortable boats along the coast, and inland by fatiguing trips on horseback or by carabao. If the steamboat captains, who revered Father Font, and also prized him as a pleasant companion, did not pick him up on their weekly trips they feared that he was ill.

Father Font kept up the "morale" of the faithful who thought themselves abandoned, and who complained that they should have a priest stationed in their town or barrio, by promising them that priests would come some day, that they should not go over to the Aglipayans, that Jesuits would come and give them the Sacraments if they would only be patient and remain faithful. God would bless their fidelity. In the meantime he did all but multiply himself by his quick journeys, his tireless zeal. Finally, in 1925, his promise was redeemed. American Jesuits entered the field of Northern Mindanao, and from Cagayan began to spread along the coast. They reached the West Coast, the field of Father Font's especial apostolate: Jimenez, Oroquieta, Misamis, all received a resident

missionary; schools sprang up, the flame of Faith burned again with renewed heat. Today there are eight American and Filipino Jesuit priests burdened with labor where formerly there was but one. Father Font's work seemed done: he had sheltered the flame of faith against the winds of heresy and schism. Now younger hands would lift the torch and carry it aloft and make it blaze more brightly. But at 65, the tireless missionary kept up his continual journeying into other shepherdless districts, baptizing, marrying, burying, catechizing, with no relaxation. Yet young men in their prime find the pace of a Missionarius Excurrens in Mindanao almost too much for them, with journeys in all sorts of weather and in all kinds of conveyances, and with all sorts of food. Father Font occasionally would refer to the heat of the tropic sun experienced in his many travels. He would hold out his arm and remark how his skin had become almost the color of the natives' and then add: "Yet when I first came I was as white as milk."

It can probably be said without hesitation that few Jesuits living today have performed more baptisms or blessed more marriages than Father Font. This statement does not seem exaggerated when we consider that his flock had over 100,000 at least nominal Catholics, and that he was their only priest for twenty-five years. He ministered to people who were chiefly emigrants from Bohol and Cebu, often considered the most Catholic parts of the Philippines. Although without priests, the tradition of Catholic baptism and marriage was always strong. When Father Font in his rounds came to some place seldom visited—especially if he came on a Fiesta Day—he frequently found as many as 150 baptisms to be performed in one day.

When American and Filipino Jesuits came to his assistance, Father Font received them with open arms. From the first he was a staunch and understanding

friend to them. In the last years of his life he delighted, when possible, to take the bus after his last Mass on Sunday and spend part of the day with some of them, particularly at Jimenez. · He was a charming companion. His versatility was great and many years in Mindanao had not dulled his memory of the classics, his appreciation for the beauties of poetry, his relish for pleasantries, his good humor and vivacity. The night he took to his bed, in spite of illness, he entertained the Fathers present at supper with remarkable quotations of poetry both Spanish and Latin. Languages seemed to come to him with considerable facility, as he spoke English well and was perfectly at·home in Visayan. On his death bed he spoke to those about him indifferently in Spanish, English, or Visayan. Music gave him great enjoyment, and it was a delight for him to write religious operettas in Visayan verse and then set them to his own music for performance on gala occasions.

His reputation for holiness and zeal has become almost a by-word along the coast of Misamis and Lanao. Boat captains tell how he would come aboard for a trip of some days with hardly more baggage than his breviary and articles needed for his priestly ministration. His habits and hats and shoes were often so badly worn that one boat captain sometimes quietly sent orders to the procure in Manila for a new outfit for him.

Perhaps the constant activity demanded of Father Font in his many early years had made him somewhat restless of a fixed abode, and the routine of one parish quite irksome to him. At least he was sometimes criticized for his constant missionary excursions and his inattention to permanent organization. But we must recollect that even Catholics have found fault with the great Xavier, and that keeping very exact records of 150 baptisms, twenty or so marriages—not to

speak of funerals, sermons, confessions—all done in one day with his journey to be continued on the morrow, is not so very easy.

Father Font had appeared fairly healthy throughout his missionary life, with the exception of the brief respite in 1919 when illness forced him to the Ateneo, where he taught philosophy until the advent of the American Jesuits there in 1921. Father James Daly, the Superior of West Misamis, had no suspicion of any ill health until Thursday afternoon, October 20th, 1932, when he went to meet Father Font at Misamis to bring him by auto to Jimenez where he was to teach the parochial school children some Visayan songs for the Christo Rey program. Father Font had just arrived in the cogon from Tangub, where he then was spending most of his time. He appeared indisposed and had eaten nothing all day. After his death the people of Tangub related that he had been in severe pain the previous night.

An extra bed was put in Father Daly's room for Father Font, and as he passed a very restless night, it was suggested that he see a doctor. Father Font then told for the first time that he had suffered some ten years before very severely from hemorrhoids, had undergone no operation, but had borne the recurrent pain in silence all these years. A doctor now decided that an operation was urgent.

Father Font returned from the doctor to the convento suffering very much from pains in the abdomen and Father Superior advised him to take the boat the following Sunday for Manila for the operation; but Father Font replied that he could not hold out that long, but would undergo the operation in the convento at Misamis, where his doctor resided.

Friday night was one of agony, Father Font walking the floor clutching his abdomen or throwing himself across his bed until the spasms of pain eased.

Saturday morning he was unable to travel, so the doctor came to Jimenez for the operation. Together with a local doctor he began the operation in the convento at Jimenez, Father Daly, Father Azarraga and Brother Garcia acting as nurses.

As the effects of the anaesthetic wore off, pain returned, and some one of the community, including Father Gallagher, who came from Misamis Sunday evening, watched Father Font day and night, though his condition was not considered critical. Monday morning, however, about ten o'clock, he experienced extreme pain, and Father Daly hurried for the local doctor. A few minutes after he left, it became clear that death was near, and Father Font himself, conscious to the last, began to repeat in Spanish: "No puedo mas, no puedo mas," and then in Visayan: "Mamatay ako, Mamatay ako" ("I am dying, I am dying"). He had prepared himself for death before the operation, and now he made his confession to Father Gallagher in a loud voice. Father Gallagher then anointed him, and Father Azarraga hurried from the church with the Blessed Sacrament, but the dying man had suddenly collapsed too completely to receive the Viaticum.

During the embalming, the discovery was made that Father Font, besides the hemorrhoids, had suffered from a cancer of the pancreas and general peritonitis.

The body of Father Font was laid out in the church. From miles around devoted people came to look upon his kind face. Many were the eyes that moistened as they gazed upon him resting in his priestly robes before the altar. Father Font was to all the people of the West Coast, young and old, men, women, and children, the beloved apostle.

On Thursday, October 27th, Very Rev. Father Provincial with Fathers Hamilton and Contin, and some Filipina Sisters arrived from Cagayan. On Friday

morning Fathers Gallagher, O'Neill, Pacquing, Reyes from the West Coast, and Brother McKenna from Manila gathered for the funeral. Father Provincial sang the High Mass and Father Contin preached the sermon. Before he had finished the entire congregation that had filled the huge old church to overflowing was in tears.

After the blessing at the grave and the final absolution some of the principal men of the district, according to custom, arose to pay their tribute to the memory of their friend and missionary. None of them was able to finish his oration, but all broke down under the stress of their emotion—Mr. Rivera, a prominent lawyer of Jimenez, the Honorable Anselmo Bernard, Governor of West Misamis, and Mr. Ruedas, member of the Provincial Board. It was left for Father Reyes to conclude the ceremonies.

Father James Daly, his superior, thus closes his account of Father Font's death: "He had gone to his God whom he loved and served so zealously and heroically. He died where he had labored long among a people he loved and on an island he longed to see an ornament to the Church. His sacred remains will surely hallow Mindanao and his soul at the throne of God will bless the Jesuits of Mindanao and the people for whom he lived and died." R. I. P.

A. M. D. G.

Books of Interest to Ours

Why Catholics Believe. By Martin J. Scott, S.J. New York: P. J. Kenedy and Sons; pp. vii, 248. $1.65 postpaid.

In the first half of this book we have a clear, popular presentation of the matter covered in Fundamental Theology. Opening with a chapter of Religion and faith in general, the author speaks of Christ's mission and His supereminent place in the history of the world; then Christ is shown to be God from His own actions and words. With a quotation from Harnack and a few simple proofs, the New Testament is shown to be genuine history. From the Scripture, Father Scott shows that Christ founded a church on the Apostles, which must be one, holy and universal, and that this church is the Catholic Church. In the latter half of the book we see some of the chief doctrines of the Church and its conception of God, man, man's last end, the way to that end and the Judgments.

Moral Science: A Four Years' Course of Moral Instruction for College Students. By Rev. D. Ferroli, S.J. Codialbail Press, Mangalore, India. Part I: General Principles; Part II: Personal Duties; Part III: Social Ethics.

A text-book of Ethics for India, and far more. The text is enlarged by appendices, of which the author remarks, "The appendices, though not a part of the text, complete it, and, wherever possible, add to it what we know from Revelation as distinct from what we know from Reason." Each chapter and appendix is preceded by a vivid diagrammed synopsis of its contents, and after each, is a list of suggested readings. The style throughout is elevated and fascinating and the book is rich with sacred and profance quotations, including many from St. Thomas, from the Pagan philosophers and from such moderns as Cardinal Newman, Robert Hugh Benson, Father Rickaby and even Mahatma Gandhi. Many sections of the book, naturally, deal with problems peculiar to India, such as snake-worship, cow-worship, child-marriages, caste, and so on, but the whole volume might well be used as a model for American writers on the subject of Ethics: it is interesting, vastly informing and eminently practical. What is particularly worthy of notice is that many of the appendices are agreeably full of unction, especially those on Prayer, God's love, grace and charity.

VARIA

Other Countries

AUSTRIA

Vienna—Student Counsellor Convention

On the twelfth of November those of Ours who are engaged in Student Activities met in Vienna, with Father Provincial presiding, to discuss two questions. The first concerned the union of all Austrian student Sodalities and the second the constitution as official organ of that organization the present Sodality Newspaper. After a thorough explanation of the relative merits of the question, an interesting discussion followed which clarified and sifted both these matters. The morning session was followed by another in the afternoon at which other questions pertinent to the method of organizing were discussed.

JUBILEE AT INNSBRUCK

Without any external display, due to the conditions of the times, Innsbruck celebrated a feast which to all its colleagues in the Province and to those who made their Theological studies at Innsbruck will be of great interest. This year is the seventy-fifth since the theological faculty was reestablished.

On the occasion the present rector of Innsbruck University sent a letter to the Dean of the Theological faculty, containing the following message:

"Yesterday was the seventy-fifth anniversary of the reopening of the Theological Faculty at Innsbruck.

As late as 1899 difficulties were apparent against which one would believe that the faculty of Theology in a native foundation would have to cope. Those difficulties were not only overcome; not only has Innsbruck's Theological faculty advanced to the first rank in Austria but it holds that position for all German speaking lands.

"The academic authorities of the University are proud of the Theological Faculty, one of the strongest pillars of Innsbruck and are happy on this seventy-fifth anniversary of its labor to extend to it their most heartfelt and sincere congratulations. May that Faculty continue its brilliant work for many years.

"I extend to your Reverence the assurance of my especial esteem with which I salute you as,

Your obedient servant,

DR. MAYRHOFER, *Rector.*"

CHINA

Journey Through Chinese War Zone

Having left Paris on the 20th of August, Father Trassaert and Brother Lichtenberger arrived at Tientsin on the 20th of September, seventeen days overdue. After a rather exciting journey over the flooded plains of Manchuria and through the war zone of the recent Sino-Japanese struggle, they arrived at their destination.

They were hemmed in for more than two weeks in Manchuria awaiting means of transportation. Railroad cars served them as sleeping quarters. Food was supplied by the authorities of the Eastern China Co. Whilst quartered here the Father and Brother discovered that two Ursuline nuns were traveling incognito with the passengers. With the aid of the sisters the two missionaries found an old Polish church. Here the

good sisters prepared altar-bread and altar linens. The Holy Sacrifice was celebrated to the great happiness of the little band of Catholics who had not attended Mass in two years.

Together with thirty other persons the missionaries were endeavoring by all the means in their power to proceed on their journey. The Japanese authorities had promised passage by aeroplane but negotiations fell through in the end. From railroad officials the stranded travelers secured a train that took them as far as the flooded section of that part of the country. Here communications were cut off except by water. By means of a motor launch the party crossed the submerged plain to Titschar. Once more obstacles confronted them. For along the Harbin and Taonan Line fighting was in progress.

Undaunted, the two missionaries with sixteen other travelers determined to cross the firing line. A little community was formed, having everything in common including baggage, food and money. They named a Minister and a Procurator as administrators. Work was then distributed equally in order to obtain a maximum of results from their limited resources. The priest, accompanied by an American, an Englishman and a German, all acting as representatives of this diminutive League of Nations sought out the Japanese Consul of Titschar in order to secure what seemed an impossible passage.

The Consul proved to be an extremely amiable gentleman. He invited his visitors to tea, and entertained them for two and a half hours asking and answering all manner of questions. Finally, he promised to have a special train made ready under military escort. Armored cars would precede and follow the travelers' car. Such preparations would take time. The Consul therefore found board and lodging for his guests. In a Japanese hotel he had rooms prepared, drove his

visitors there in his own private automobile and next stationed a cordon of police outside the hotel in order to prevent any disturbance. Next day the Consul had lunches prepared and brought to the railroad station for the sixteen travelers.

Once more dangerous journeys were made over sunken regions on rafts hitched to military launches. Everywhere along the route there were armored cars of which the Consul had spoken. Such a precaution was not entirely useless. At one juncture the Missionary train was attacked by bandits. The soldier guards opened fire. The bandits soon gave way before the armed cars. The journey continued without further interference. Yet along the way the missionaries often saw smoking ruins of other convoys that had been riddled with bullets, plundered and set ablaze. The travelers found the regions of Taonan, Moukden and Darien normal after the recent battles. One more night of travel and the missionaries arrived at Tientsin where friendly faces and new labors soon made them forget their unusual experiences in the war zone of Northern China.

At Tientsin, China, Father Teilhard, S.J., was named a member of the historical section of the Academia Sinica. He is the second foreigner ever to be named to the Academy. Father Jung, S.J., was appointed administrator of the Society for the Prevention of Blindness in China.

Death of Two Missionaries

The mission of the Irish Province in China has suffered grave loss in the death of two zealous missionaries. Father Michael Saul died in early June at Canton, where he had been stationed but two short years. The dread disease of cholera took him at the comparatively early age of forty-eight, and before the month was out, Father Joseph McCullough passed

away of the same disease, caught while devotedly attending Father Saul. Father McCullough was but forty years of age, and had been on the mission for four years.

Aurora University, Shanghai

Catholic Schools of higher education in China are expanding steadily, and our University in Shanghai, the Aurora, is in the forefront of the movement. Although the University has not as yet received Governmental recognition of its Doctor's degrees, suitable steps are now being taken to receive it and success seems assured. Last summer the leading sponsors of the University, Catholic and Pagan, who had defended the University before the Chinese courts, held a convention. On this occasion, all, Catholic and non-Catholic alike, without hesitation sounded a note of warning that unless the education of youth in China was founded on religion, calamities greater than the present ones could be expected. With such loyal help from our well-wishers, there is every hope that the Government will recognize all the University's degrees in the near future.

Death of Father John Kolman

The *Nachrichten* of the Austrian Province for October-December tells of the death of Father John Kolman. A telegram had informed Father Provincial of the sad occurrence and Father Duschek of the same province working in China, wrote: "I believe that no one in the homeland was more surprised or shocked as much as I when on Friday, August 5th at four o'clock in the afternoon a telephone message came with the information that Father Kolman died of sunstroke at Kichow. The heat was so oppressive and overpowering that during all my years of stay in China I never experienced anything like it. Moreover the rains had made the roads very hard for travel."

From the mission magazine, *China, Ceylon, Madagascar* for December, we gather the following details: Arriving at Kichow on July 12th, Father made a brief apostolic journey on his bicycle from the 22nd to the 25th of the month and was satisfied with the experience.

An August 5th at seven o'clock, he started on a sick call, accompanied by his catechist. For seven or eight kilometers the first part of the trip was rough. Father Kolman was very tired and after a short repose in the shade, he continued. Two kilometers further on, the catechist suggested a short rest in the shade of a dwelling. Father refused, as he did not wish to mingle with the others, as he was carrying the Blessed Sacrament on his breast. With only two more kilometers to go, however, Father was unable to pedal any more, so he dismounted and walked, pushing the bicycle, for about one kilometer. Suddenly his strength seemed to leave him; bathed in perspiration, he called his catechist, laid his machine on the side of the road, and crumpled to the ground. "I believe," he said, "that I am going to die here. Take the Sacred Host which I am carrying on my breast and communicate me."

A little after, Father lost consciousness. It was about nine thirty. A car was seen to arrive at the Inn of Pai-tchou-i some six hundred meters from where Father fell. One of the occupants was the chief of police, a good Catholic, who had recently made the acquaintance of Father Kolman. He ran up and bathed the head and breast of the sick man, but he was too late. Without regaining consciousness, Father expired sometime near three o'clock in the afternoon. The same evening the body was taken to the village of Fong-Kia-tchoang three or four kilometers from Pai-tchou-i and on the following day was buried in the

presence of Father Brellinger who had received the sad news at three o'clock in the morning.

Father Kolman was thirty-six years old, had been eleven months in China and three weeks in active ministry. Fiat voluntas Tua.

DENMARK

Eucharistic Congress at Copenhagen

In what was termed the "greatest manifestation of Catholicity in Denmark since the Reformation," namely the Eucharistic Congress which was held at Copenhagen last August, our Fathers played their part. The German hierarchy, which was prevented from attending by a conference at Fulda, was represented by Rev. Fr. Klein, Provincial of Lower Germany, and the first morning's ceremonies, a Communion Mass for children, took place in our Church of the Heart of Jesus. Cardinal von Rossum celebrated the Mass and received the renewal of the children's baptismal promises. The final ceremony of the Congress was a Solemn Procession of the Blessed Sacrament through the streets of the city, in which 7,000 of Denmark's 25,000 Catholics took place.

INDIA

Memorial of Bishop Perini

A little memorial booklet issued by Ours of the Calicut Mission in memory of Rt. Rev. Paul Perini, S.J., Bishop of Calicut, who died on June 28th, gives such an inspiring picture of a Missionary Bishop and his indefatigable labors, that we reprint part of it here for our readers:

"Bishop Perini was born at Brandola in the Province of Modena, Italy, on January 12, 1867, and entered

the Society on November 12, 1883. He came to India as a scholastic in 1890 and taught Philosophy for four years at St. Joseph's Seminary. Having completed his Theological studies in Italy, he was ordained in 1897, spent two years in England and Belgium and then rejoined the Mission of Mangalore. There he taught various branches until December 1904, when he succeeded Father Moore as Rector and Principal of the College.

During his tenure of office, he carried out large extensions and improvements both in the College buildings and in the course of studies. He will always be known as one of "the makers" of St. Aloysius' College. The six years of his rule as Rector mark an epoch in the history of the institution. During this period the number of students on the rolls more than doubled. Among other triumphs that took place under Father Perini's regime, the College was re-affiliated to the Madras University in nine distinct courses, new courses and laboratories were begun, great encouragement was given to sports, and two substantial additions were made to the College building.

In March, 1910, occurred the death of Monsignor Cavadini, Bishop of Mangalore. All eyes were turned to the Rector of the College. The question was not "who is to be our next Bishop", but "when is Father Perini to be consecrated?" On December 4, 1910, he was consecrated in the local Cathedral by Monsignor Jurgens, Archbishop of Bombay. The seventeen years during which Monsignor Perini ruled over the Diocese of Mangalore were years of rapid expansion and advancement in many directions. The future historian of Mangalore will have no hesitation in pointing to his administration as a landmark in the history of the diocese. He was a towering personality in the Hierarchy of India. The creation of new parishes in Mangalore and in the villages, the opening of twenty-

two new schools, the marked development of St. Joseph's Seminary with its new building, the opening of new Missionary stations, the encouragement given to local Religious Congregations, the establishment of the Catholic Association of South Kanara, the starting of the Konkani *Messenger of the Sacred Heart*, and of the Konkani Catholic Truth Society are standing proofs of the Bishop's zeal and energy for the good of his flock. To his fostering care and paternal guidance is due, in large measure, the flourishing condition of St. Agnes', a first grade college for women, and of the many schools directed by the Apostolic Carmel, of Father Muller's Hospital with its new wards and up-to-date equipment, of St. Anthony's Institutions with the various homes for the aged, the infirm and the orphans, of the Congregation of the Sisters of Charity with all their beneficient activities, of St. Joseph's Asylum with its Catechumenate, Orphanages and Industrials.

Having completed the work of his two predecessors in the See of Mangalore, Monsignor Perini in 1923 of his own accord handed over the Diocese to the Secular Indian Clergy, and was nominated the first Bishop of the newly created Diocese of Calicut, while he continued to administer the Diocese of Mangalore up to 1928, when he himself consecrated his successor, Monsignor D'Souza. To give up the flourishing and fully organized Diocese of Mangalore, and begin, at the age of sixty and with slender resources, to cultivate the newly formed Diocese of Calicut was an act of self-renunciation worthy the lofty ideals of St. Ignatius. Commenting on it, the Editor of the *Catholic Herald*, said it was "an act which even a canonized saint would be glad to have recorded in his life." The Holy See recognized Monsignor Perini's signal merits by bestowing on him the honors of Assistant to the Papal Throne and the title of a Roman Count.

As Bishop of Calicut, he set himself to the task of building up the new Diocese. A weaving establishment and an iron foundry were set up. The Sisters of Charity were called in and an Orphange was opened. Much had been done for the education of the Anglo-Indian, but the education of the Malayalee was in a backward condition. It was one of the cherished plans of the Bishop to open an efficient High School for the latter. His influence was not confined to his own Diocese. He took an active interest in the educational problems affecting the Madras Presidency, and his advice and personal interest in the deliberations of the Educational Council were highly appreciated.

Regarding the personal character of the great Bishop who is gone from us, we may be permitted to quote the following words from the address presented to him by the Clergy and Laity of Mangalore on the eve of his departure for Calicut: "We have always found you the ideal Father of his people, one who took no thought but for his children, one who was prepared to make any sacrifice if he could thereby help them, one who in the midst of trials and sorrows maintained a perfect tranquillity of mind."

Just before receiving the Holy Viaticum, Bishop Perini said to those at his bedside: "I wish to make my profession of Faith. I believe all the Holy Ghost has revealed and the Church teaches. I am fully resigned to God's will and I offer my life for the conversion of India and especially for the conversion of the Hindus and the Mohametans of Calicut."

Gleanings from the Calicut Mission for November carries the following item which may have its value in the Varia. At St. Aloysius' College, Mangalore, an academy was held on the evening of October 6th in honor of Rev. Father Rector, Father Ambruzzi, on his feast day. According to custom, greetings were

extended to Father Rector in various languages, but for the first time in our knowledge, Father Rector turned the tables and responded in as many languages, thanking the students in English, Latin, French, Sanskrit, Kanarese, Hindi and Malayalam, to the no small amusement of those assembled.

Father Lord's Pamphlets

We note with interest that a letter from Shembaganur mentions a move on foot to spread Father Lord's pamphlets throughout Catholic centers in India. In part, the letter remarks "as an experiment, we have printed a certain number of pamphlets—'The Call of Christ'—which we are now distributing among the Catholic educational leaders of India, Burma and Ceylon. Our ultimate aim in reprinting this pamphlet is to help to foster religious vocations." Other pamphlets, whose reprinting is being considered, are: Shall I Be a Nun, My Faith and I, Christ, the Modern, and Truth's the Thing.

IRELAND

Gardiner St. Eucharistic Congress Jottings

On Wednesday of the Eucharistic Congress week, Exposition of the Blessed Sacrament was held until midnight, when Benediction was given, followed by High Mass. The congregation filled the Church, and outside extended for about one hundred yards on either side. About 12,000 were present. After Mass, the entire congregation received Holy Communion.

A men's and a women's retreat had been given in preparation for the Congress, both to capacity crowds. Twice during the week, Mass was celebrated in the famous old Church in the Eastern Rite. During the entire Congress week, Mass was celebrated over sixty times daily in the church, and over 70,000 Communions were distributed.

Milltown Park—Death of Father Devitt

The last issue of the WOODSTOCK LETTERS contained a notice of the Golden Jubilee of Father Matthew Devitt, for many years Professor of Moral at Milltown Park. The October issue of the *Province News* gives the details of Father's sudden death and an obituary. Father Devitt's career in the Society was an active and responsible one. In all, he was one year Vice-Rector, ten years Rector, seventeen, Consultor of the Province, twenty-three, Consultor of the house, thirty-one, Professor of Moral, and seven years Professor of Canon Law. With the exceptions of a few veteran Fathers, all Ours in the Irish Province owe their training in Moral to Father Devitt, and many besides in America, Australia and every Province of Europe.

JAPAN

The Completion of Sophia University, Jochi Daigaku, Tokio

The new building of Sophia University, of Tokio, Japan, can at last be devoted to its destined purpose. It was a happy occasion for the Society, and especially for the University and for its Rector, Father Herman Hoffmann; for him the University's growth and evolution spell pages of his own biography. It was he who, sent out twenty years ago by the special commission of Father General Wernz, bought the only convenient site he could then find and on which there soon arose a stately University building. From the very beginning he knew how to win and retain the confidence of the government, and the fact that the University could survive during the trying years of the war was largely due to the prudence and sagacity of its Rector. Then, of course, Father Hoffmann saw his work fall in ruins in the great earthquake of 1923. Despite the generous help from our American confreres, which enabled Father to erect the temporary structure of the Uni-

versity, the institution was doomed to a shadowy existence under such conditions because the strict governmental regulations gave little chance for State recognition. The situation became more desperate as money sent from the German Catholics lost its value during the inflation crisis. Then help came from on high. Father General sent a loan which provided the foundation sum required for State recognition. Yet a building-fund was needed. The fathers present contemplated solving their own problem. It was suggested that the valuable property within the city be sold, and with the proceeds a suitable structure be erected near the City Gate. This plan was again discussed during the visitation of Rev. Father Bea. That property in the suburb of Chitosi, already acquired, was eventually utilized for an athletic field. And we rejoice today that it turned out as it did. Even Rt. Rev. Bishop Ross, who in his former capacity as Superior of the Mission was the most zealous defender of the above mentioned plan, frankly and generously admitted in an address at one of the dedication ceremonies: "I thank God from my heart that, despite my opposition at another time, the University of Jochi Daigaku stands today in the place where it does. The fact that my fears of failure at the time were groundless," he went on, "is due only to the selfless and untiring energy of Father Bitter, who on behalf of Jochi Daigaku carried on a campaign for funds in America and made personal sacrifices which defy all description. Father Bitter deserves the gratitude of all of us for our present location. No school in Tokio, including even the Imperial University, has as ideal a situation as Jochi Daigaku. In the heart of the Capital, very close to the Imperial palace, a restricted residential section spread out before us on one side, and on the other, the hoary ruins of an age that is gone; free from the din of the traffic of a world's metropolis and yet commanding the whole view of Tokio and its neighborhood even to the distant Mt. Fuji, what university can boast

so beautiful, so impressive, so favored a location?" This was a sentiment which was echoed by many others of the speakers.

The dedication ceremonies of the new University extended over an entire week. As early as the ninth of June, Professor Noelte, Dean of the School of Music, University of Chicago, who, on the invitation of Father Bitter had come over from America, began a lecture series in our auditorium on the development of Western Music. The wife of Dr. Noelte illustrated the Professor's remarks by selections on the piano. On Sunday, the twelfth of the month, the Apostolic Delegate, Msgr. Mooney, consecrated the new building. Immediately following, the school banner was blessed and the Solemn Pontifical Mass was celebrated in the auditorium. The students of the Episcopal Seminary of Tokio furnished the choir and officers at the Mass. According to the judgment of two Beuron Benedictines who are our guests, the singing of the seminarians was a model performance. These services were intended chiefly for those of our own faith, and in response to the many invitations, a great many came who could not find room within the crowded auditorium. On that day, the Ecclesiastical dignitaries and Professors of the Seminary were entertained at a banquet. The civic celebration took place on Tuesday, the following day, before representatives of the Government, of the Universities, of the Diplomatic Corps and the entire student body. After the banners had been brought to their place upon the platform and the assembly had sung the Japanese National Hymn, the Rector Magnificus, Father Herman Hoffmann, began his address of welcome. He outlined the scope and development of the University, and then spoke of the fundamental principles of Catholic education. He discussed more at length the topic of "Catholicism and Authority" and closed with the hope that many of the students of Jochi Daigaku might accomplish great achievements for their country and its rulers. The report of the

architects followed, and then the guests of honor made addresses. The Minister of Education, who was prevented by parliamentary business from attending, had a message of congratulations read by his representative. The Diplomatic Corps was represented by its Dean, the Belgian Ambassador, Baron Albert de Bassompierre, who in the course of his address referred to himself as an old pupil of the Jesuit College of Saint Michel in Brussels. The German Ambassador, Dr. Volretzsch, who was at the time in Germany, sent a cablegram expressing his good wishes. It was read in his place by Dr. von Erdsmanndorff, the Consul. He was followed by a spokesman for the German-East-Asian and German Japanese Society. The Rector of Keio Doigaku, the oldest and largest private university in Japan, spoke a word of greeting on behalf of the universities. He alluded, among other things, to the cordial relations which have always existed between the two institutions. In conclusion, Professor Hashimoto expressed the continued esteem of the alumni. Among the telegrams which were read, that of the Buddhist Women's University caused much mirth among the students. After presents had been made to the employees of the Construction company, the ceremonies ended with the new school hymn and cheers led by the chairman himself. The joy and gratitude of all, however, was deepened at this juncture when Dr. Erdmannsdorff once more ascended the platform and announced that he had meanwhile received a telephone message from the German embassy, stating that a personal message of congratulation has just been cabled from Von Hindenburg, the President of the German Republic. A dispatch from the German Foreign Minister, Von Neurath was also read. It ran as follows: "In grateful acknowledgement of your services to German Culture in the Far-East, I wish to extend to the Catholic University, on the happy occasion of the dedication of your new building, the

best wishes of the German Government for your future work."

The rooms of the old school were for the time given over to exhibits of various kinds. The Christian artists of Japan for the first time had their works presented in a Christian Art Exhibition. It was an idea which met with a splendid reception from the press. After that, our own students had their turn. The Journalist section, the Theatre Association, the Motor Club, the Film Enthusiasts, all wished to be represented. Due to the cooperation of several of the professors the materials gathered were of a high caliber. The work in Journalism was of remarkable merit.

During these days of festivity, we became keenly aware that the University is beginning to take a prominent place in the public eye, despite our proportionately small registration. We opened this school year with 360 matriculated undergraduates. The recently opened technical courses, the law school, Business Administration and School of Journalism, numbered 150 pupils in its first year, while about 150 or 200 enrolled for the evening courses in public speaking.

Our situation is as serious and difficult now as it has ever been, as we face hardships in addition to our financial ones. Politically Japan stands at this moment, on the brink of great events, and the future is far from clear. Yet there is hope of sympathetic understanding in the nationalist councils. There are many at their boards who understand Catholicism and therefore know how to estimate its worth to the nation. To quote the expression of one of the important leaders of Fascism, in a private conversation:—"The Catholic Church educates Patriots."

From the original in the *Nachrichten aus der Deutschen Ordensprovinzen der Gesellschaft Jesu.*—October 1932

MEXICO

Status of Ours Under the Persecution

Fathers of our four churches in Mexico City may not live now in Community, but are living two or three in a house. For the privilege of occupying their own house near the church, our Fathers of Nuestra Senora de los Angeles Church had to pay rent at the rate of 150 pesos a month to the Government for the past few months. More recently, however, the officials decided to relieve the Fathers of this burden, and accordingly confiscated the house, allowing one priest and a brother to remain at the church and adapt a part of the large sacristy into living quarters. This process of looting cost the Fathers a large school also, where over 200 children had been given free instruction. Some months prior to this action, all churches had been declared National property; this one however had been saved to the Society as American property.

Our College at Guadalajara is in great danger of being closed. The pretext under which we are being hard pressed is that our courses do not meet the requirements of the local Government. The Masonic Lodges in the vicinity have been agitating the suppression of the College, and have gone so far as to found a newspaper for the sole purpose of stirring up popular feeling against the College. The Fathers and Brothers of the Community must live with private families.

Fathers of the Mexican Province at the Sacred Heart Church in El Paso, Texas, distribute daily at noon food for 1400 people who are without work. A collection is made at the church door every Sunday morning for this purpose, and the several assiociations of the parish cook the meals by turn. Our Fathers at

St. Ignatius Church in El Paso are also engaged in a like apostolate.

SPAIN

The Leprosarium at Alicante

One of the most deplorable visible results of the action of the Spanish government in ordering the dissolution of the Society of Jesus has been the disintegration of the once splendid Leprosarium of Fontilles in Alicante, founded and for more than a score of years administered by the Jesuits.

The establishment, one of the largest in all Europe, has reached a lamentable condition. When the Jesuits were compelled by order of the government to leave the leprosarium all semblance of discipline disappeared and those afflicted with the disease left their exile and mingled with the people of the neighborhood. Health authorities forced them to return, but they have been unable to restore the colony to its former state.

Physicians and attendants no longer have the moral and economic support of the Jesuits. The Direccion de Sanidad, to which the leprosarium has been entrusted, has not sufficient funds to carry on such a costly work and the salaries offered are too small to attract trained help.

The Patronato, which was organized among distinguished Catholics by the Jesuits, has become hostile because of the interference of Board of Health agents in the administration of the leprosarium. Subsidies which the Jesuits received have diminished and funds of the patronato have fallen off to such an extent that sufficient means to maintain the establishment are lacking.

Founded in 1908, by the Rev. Felipe Millan, S.J.,

the Leprosarium of Fontilles is one of thirteen operated by the Society of Jesus throughout the world, in which they care for about 8,600 victims of leprosy. Throughout his life Father Millan worked among the unfortunates. So remarkable were the results of his abnegation and charity that the government bestowed upon the priest the Grand Cross of Benefaction and his name was blessed everywhere. Since its institution, the leprosarium has cared for more than 700 lepers.

Under Jesuit direction the best of medical help was attracted to the institution and the world was scoured for the most modern equipment to be used in the care of the inmates at Fontilles.

In a beautiful valley, with suitable climate, facing the sea and yet sufficiently high, it comprised 14 buildings, a church and a magnificent bathing pavilion. The Jesuits had expended about 5,500,000 pesetas in the care of their beloved patients. This was made possible through charitable donations, subscriptions, and some State help, but chiefly through the perseverance of the Religious.

Now most of these sources of income have disappeared. The public generally is not giving alms to the state administration of the institution.

SYRIA

Long Life in the Mission Fields

Fourteen missionaries of the Society, every one of whom has spent fifty years or more in the missions, recently assembled at Beirut. These fourteen laborers in the vineyard totalled 1,060 years of life; of that total, 811 years were spent in the Society and 754 were devoted to toil on the missions. A group picture of these venerable Jesuit priests was placed in the mission section of the Paris Colonial Exposition.

American Assistancy

CALIFORNIA PROVINCE

Jubilee of Father Richard Bell

In late September at Santa Clara University, where he had labored as professor of Physics for twenty-four years, Father Richard Bell celebrated his golden jubilee in the Society. Because of his researches and discoveries in the field of wireless and radio, Father Bell had earned for himself the title "Marconi of the West." The first wireless messages sent on the Pacific coast were transmitted by Father Bell from St. Ignatius' College, San Francisco to Santa Clara. In recognition of his many years of toil, the degree of Doctor of Science was conferred by Santa Clara on Father Bell.

CHICAGO PROVINCE

Loyola University

Two academic honors were won in competitive examinations held during the past summer. The Loyola University School of Commerce has again taken premier honors among the commercial schools of the state in the tests for Certified Public Accountant, in which more than 400 applicants from schools throughout the state took part. Of the total of fifty-eight certificates which were issued as a result of the examination, Loyola students earned eighteen, or thirty-three per cent of the total. Forty-nine per cent of the Loyola students who sought certification were success-

ful. This remarkable percentage is still more startling if viewed in figures rather than in percentages. Of the 400 who took the test, only fifty-three passed. Of these fifty-three, eighteen were from Loyola.

The second triumph was scored in the State Medical Test. Thirty-eight men, constituting the total of Loyola medical men who participated in the State Medical Examination held in June, passed, to give Loyola a hundred per cent showing. This is the highest total ever recorded by Loyola in the State examinations, which are notoriously rigid.

NEW ENGLAND PROVINCE

Literary Activities

Advance notices sent out from The Dial Press of Lincoln MacVeigh announce another of Father Joseph J. Williams' ethnological studies of the Jamaican native and his environment. The new work is entitled "Voodoos and Obeahs," and is a study of witchcraft and superstition as practiced in the "bush" of Jamaica and Haiti. The book will be ready about December 20, 1932.

New Appointments

On November 22nd, Father James T. McCormick assumed the duties of Provincial of the New England Province, succeeding Father James Kilroy, who was appointed on the same day Rector of Weston College. In addition to his term of six years as Provincial, Father Kilroy had previously been Vice-Provincial for a period of three years.

Weston College

On January 25th at Weston, Brother Andrew Reilly celebrated his Golden Jubilee in the Society Fitting tribute was paid by Theologians and Philosophers and Rev. Father Rector Kilroy spoke feelingly of Brother's work in the Society these fifty years.

For thirty of these years Brother Reilly worked at Woodstock and was known for his tireless labor in the duties assigned him. Woodstock joins Weston in its congratulations to Brother Reilly. Ad Multos Annos!

IRAQ

The last issue, number six, of the *Baghdadi*, the little mimeographed journal published by the American Jesuits of the new Baghdad Mission, though several months old, contains the latest news we have from that youngest of the American mission fields. It reports the safe arrival by plane of Father Edward J. Coffey of the Maryland-New York province, who received, immediately upon his arrival, the appointment of Principal of the new school, the Baghdad College, and, to quote, "with characteristic energy, set to work at once getting ready for the first registration. After that he began gathering all the information he could about the schools here, their curricula and all other items that might prove of value to him in his work as Principal. Then he sat him down and worked out a curriculum and a schedule for our school, and when he took it the the Ministry of Education, lo and behold, he found that it agreed almost perfectly with the revised schedule of studies which the government had just finished preparing."

A further note of interest informs us of a new recruit for the Baghdad Mission, in the person of Leo Reagan, R. N., late Infirmarian of Georgetown University.

The next issue of the news-letter will contain more detailed information of the new school in our newest mission.

Baghdad College

The *Memorabilia Societatis Jesu* for November 15th, carries the following interesting items on the new Baghdad College. The number of applicants for admission was 350, but only 103 were admitted, of whom eighty-four were Catholic of various rites, the rest schismatics, Jews and Mohammedans. Ours laboring on the mission were greatly aided in this auspicious start for the College by the zeal of the secular priests of Baghdad, one of whom made a house-to-house canvass of all the Catholic families, telling them of the dangers of the non-Catholic schools, and strongly urging that they send their children to the Jesuit Fathers.

MISSOURI PROVINCE

Creighton University

Reception of Sodalists.—On the evening of December 8 there issued from the Administration building a procession of some 350 men. At the head of the procession were forty-five men in cap, hood, and gown. These were the members of the faculty sodality. Behind them, in cap and gown, came the officers of the student sodality. Then came a long line of 296 young men, students of the schools of Medicine, Law, Pharmacy, Dentistry, Arts, and Commerce, all candidates for admission into the sodality.

The procession made its way to St. John's Church. There the faculty sodality took their places of honor along the Communion rail. The candidates took their position in the center of the church.

As the candidates settled into their places, there entered the sanctuary the Most Reverend Joseph Rummel, Bishop of Omaha, his assistants, the four deans of the various departments, the Jesuit members of the

faculty, and a number of the secular clergy.

Father Leo Mullany delivered an address of welcome to the candidates. The address over, the officers of each school sodality advanced to the Bishop's throne and presented the candidates of their school. After the acceptation the candidates, with lighted candles in their hands, raised their voices in the act of consecration. School upon school was then ushered into the sanctuary. Two by two candidates knelt before the Bishop's throne while he presented to them the insignia of their enrollment and placed upon the shoulder of each the Blessed Virgin's medallion.

After Solemn Benediction the Bishop, in full episcopal regalia, and preceded by the altar boys, the sodality officers, and faculty sodality, passed down the center aisle and blessed the new sodalists. The church was crowded to the doors.

OREGAN PROVINCE

ALASKA

Father A. G. Willebrand in the frozen North displays inventive genius in solving a problem that had grown acute. Here is an excerpt from a letter appearing in the *Catholic Standard and Times,* Philadelphia:

"More thrilling than fiction is the discovery made and recently proved valuable and praticable here at our Lady of Lourdes' Mission, Alaska. For years our Brothers and their helpers, the able-bodied large boys of the mission school, have had to mine wood. Every day in summer they went to the woods, cut down willows and stacked them. The short summer over, heavy snowfalls completely covered up the wood. Arctic weather made it necessary actually to mine the wood from under solid layers of snow and ice. This back-breaking work was bad enough. Worse still is the certainty that is facing us now that the supply of wood in this

entire district is almost exhausted. To heat our orphanage we use up wood faster than the country can grow it. At the present time we have to go fifteen miles away to find it.

"But, right at hand, we have by the providence of God an abundant source of natural heat, the Kruzgamya, or Pilgrim Hot Springs. It might seem a fantastic idea to think of harnessing some of this natural heat by means of a heating system. However, through the kindness of some friends we have installed the first few coils of pipe. The experiment is a success. The work was done under the expert supervision of a heating engineer who came up here from Nome. And he wants no pay.

"But where to get pipe in this country? We have struck it lucky. Here in Alaska there happens to be 2,000 feet of good-as-new three-inch pipe which we can buy for twenty cents a foot. That is one-quarter of its cost in the States and about one-eighth of its cost here, because freight costs about double prices. The additional pipe and fittings would bring the cost of the heating system up to about $1,000.

"I understand that heating homes and apartments from a central heating plant is something very new even for New York City. So we can be a jump ahead of most places. When I tell you that in the building occupied by the Sisters and the orphans water now freezes indoors every day in winter, you may get an idea of how necessary it is for us to see this job through. It means not only present comfort but also the very life of the mission. Our supply of wood is sure to fail us soon. Coal shipped in would cost $40 a ton, an expense we could never meet. There would be no alternative but for us to close our doors and abandon this mission which has done and is doing untold good.

"We believe that our kind readers will make possible

the remarkable heat supply from the hot springs on which the future of the work at Our Lady of Lourdes' Orphanage depends.

"(Rev.) A. G. Willebrand, S.J."

MARYLAND-NEW YORK PROVINCE

Centenary of the Province

On February 2, 1833, the Maryland Province of the Society of Jesus came into being by a decree of Very Rev. Father General Roothan. From the archives of Georgetown University, File 86, one of the diaries of the house, under the entry July 8, 1833, we take the following item:

"The Community were also ordered to assemble at six P. M. in the ascetory. Accordingly at six, Fr. Kenney made a parting address to the community after announcing to them the new erection of this Mission into a Province, its first Provincial Rev. Fr. Wm. McSherry. His address was a most eloquent and fervorous incentive to pure, operative and indefatigable charity. In conclusion, he got one of the Fathers to read the decree of Very Rev. Fr. General Roothan creating the American Mission a Province with the title of 'Province of Maryland,' its Provincial Rev. W. McSherry; next were read the patents of the new Province (which was done all standing). Finally Fr. Kenney delivered them into the hands of the new Provincial with a profound and respectful bow. Then the usual prayers were said at the end of the instruction, and Fr. Kenney having risen, bowed to Fr. McSherry to go first. Fr. McSherry was placed from among the Community at the commencement of the ceremonial by Fr. Kenney at his right."

The decree of Very Rev. Fr. Roothan read as follows:

DECRETUM ERECTIONIS PROVINCIAE MARYLANDIAE SOCIETATIS JESU IN STATIBUS UNITIS AMERICAE.

Joan. Roothan Soc. Jesu Praepositus Generalis.

Cum satis jam accreverit Americana Statuum Unitorum Missio, nihilque ipsi desit eorum quae ad justam Societatis provinciam efformandam requiruntur, quippe quae idoneam Sociorum copiam et, praeter amplum Georgiopolitanum Collegium, propriam quoque tironum domum pluresque residentias numerat; hinc est quod, re diu multumque Domino commendata, saepeque cum PP. Assistentibus discussa, decernendum visum fuerit, uti praesente nostro decreto decernimus, supradictam Missionem, prout uni hucusque Superiori subjecta fuit, deinceps in Provinciarum numerum habendam esse cum omnibus facultatibus juribusque, quae ceteris provinciis, et in specie provinciis transmarinis, juxta Societatis Constitutiones et Congregationum Generalium Decreta attributa sunt.

Datum Romae pro festo die Purificationis Beatissimae Virginis, 2 *Feb.* 1833.

Loc. Sig. JOAN. ROOTHAN, *S.J.*

The following letter from the acting Father Procial was read in connection with the centenary:

New York, January 19, 1933.

Rev. Fathers and Dear Brothers in Christ, P.C.:

On February 2nd of this year is celebrated the one hundredth anniversary of the establishment of the Maryland Province.

In considering how we should celebrate the Jubilee, it was decided to make the celebration a purely domestic one, with the emphasis placed on the spiritual

side. The reasons for suggesting a celebration limited to members of the Province and with no notice at all given to externs are: 1st, the present time of depression does not seem suitable for asking externs to bother themselves in any additional way, particularly in a matter by nature fairly private to ourselves: 2nd, in 1934 perhaps, and in 1940 surely, will be had a world-wide Jesuit celebration. The little we could do by way of a semi-public celebration, so as not to detract from the bigger anniversaries coming, would not be worth while.

It is therefore proposed, that before February 2nd (the date of the document authorizing the erection of the new Province in 1833) a Mass (first intention) be offered by each priest of the Province and that Mass, Communion and Beads be offered by those who are not priests, in thanksgiving for the many favors and blessings which our Heavenly Father bestowed on the old Province of Maryland, and continues to bestow so generously on the new Province of Maryland-New York. Besides, that a daily Mass of thanksgiving (second intention) be offered at Woodstock from February 2nd to July 8th inclusive (the date of the actual promulgation of the decree of erection in 1833) and that during the same period all make a daily memento of thanksgiving to Almighty God in their Masses, Communions and Prayers.

Furthermore, that on the three days preceding February 2nd, a Triduum of Benedictions of the Blessed Sacrament be had in each Domestic Chapel, namely on January 30th, 31st and February 1st.

Moreover, it is recommended that an academy be held some time during the year at Woodstock, St. Andrew and Wernersville featuring in brief, either by papers or some other form of presentation, the history of the Province in the past hundred years.

Commending myself and the Province to your Holy Sacrifices and Prayers,

Your servant in Christ,

F. X. Byrnes, S.J.

In addition, a letter of the Provincial of the New England Province was read in all the houses of that Province. In part, it read as follows:

Chestnut Hill, January 23, 1933.

Rev. Fathers and Dear Brothers in Christ, P. C.:

The approaching centenary of the establishment of the Maryland Province of the Society of Jesus, the first to be erected in the United States, suggests to us our duty of thankfulness to Almighty God for the marvelous favors which He has bestowed upon the Society in America during the past one hundred years. This occasion is a noteworthy one for all American Jesuits; but in the New England Province, where the memory of the Fathers of the Maryland Province is still cherished and the works they inaugurated still endure, it is one of especial significance and one that calls for some special observance.

The letter then goes on to prescribe the same spiritual offerings mentioned in the letter addressed to the Maryland-New York Province.

Jubilarians

Father Raphael V. O'Connell will complete his sixtieth year in the Society on September 25th. The following will complete their fiftieth year in the Society during the year:

Father Frederick Bunse, September 29th.

Father Bernard J. Keany, August 14th.

Father Francis J. McNiff, September 5th.
Father Michael A. Purtell, November 6th.
Father Christopher Sastre, May 11th.
To all we extend hearty congratulations and good wishes. Ad Multos Annos!

THE AMERICAN ASSOCIATION OF JESUIT SCIENTISTS

By Rev. Richard B. Schmitt, S.J.

Organization in any field of endeavor is helpful and useful, and in progressive endeavors is quite necessary. The American Association of Jesuit Scientists was organized in order to keep in touch with the progress of the scientific educational courses and programmes, to keep informed with the enormous amount of research problems that are in progress in our universities and constantly to improve our educational curriculum in the natural sciences. To accomplish this purpose, the first group of our science Professors from the Maryland-New York Province and the New England Province, under the leadership of Father Michael J. Ahern, met at Canisius College, Buffalo, New York, in August 1922.

At this meeting a tentative constitution was suggested and a committee appointed to formulate the by-laws of the association. The following year, in August 1923, the first regular meeting of the newly formed organization was held at Fordham University; the constitution and by-laws were adopted, scientific problems were discussed, papers were read and Father Ahern was elected President of the association.

In 1924, the annual meeting was held at the new Jenkins Science Building at Loyola College, Baltimore, Maryland; and the following year the convention met at Holy Cross College, Worcester, Massachusetts, and Father G. Francis Strohaver was elected President.

During this year the Science Schedule of Studies for the Bachelor of Science Degree was completely revised and organized. For two years Father Strohaver was in charge and at the next meeting Father Edward C. Phillips was the choice of the organization for President. Father Phillips, however, was unable to conduct the annual meeting of 1928, because in June of that year he went abroad to attend several international meetings of astronomers. In the absence of Father Phillips, Father Richard B. Schmitt was appointed President of the Science Association and he continued in this capacity for three years. The annual meeting of 1928 was held at Woodstock, Maryland. Since that time all the meetings were held at Holy Cross College, at the end of the Science Summer School. At the closing general session in August 1930, Father Clarence E. Shaffrey was elected President and he conducted the meetings for two years. For the present year (1932-1933) Father Joseph J. Sullivan of Boston College is in charge.

Since the beginning of the Science Association in 1922, about three hundred and thirty papers were read at these annual meetings and many profitable discussions were held. In 1929, a strenuous effort was made to have a coalition of the Science Association and the Philosophical Society, but no union was feasible.

One of the important functions of the American Association of Jesuit Scientists is the publication of the Bulletin. According to the constitution, article 10, number 1, this publication should contain articles on scientific topics and news of interest helpful to the members of the Association. The Editor-in-Chief is appointed by the Executive Council at the annual meeting. Accordingly, on August 11, 1923, at the annual meeting of the Executive Council, Father Henry M. Brock was elected Editor-in-Chief of the Jesuit Science Bulletin. In September 1928, Father Brock became ill and was unable to continue his

splendid work; Father John L. Gipprich was chosen to succeed him.

The following year, in August 1929, Father Joseph P. Merrick was appointed Editor of the Bulletin. At the meeting held at Holy Cross College in August 1930, Father Richard B. Schmitt was elected Editor of the Science Bulletin and he has continued in this capacity for the past three years.

The Bulletin is a quarterly and is published in September, December, March and May of the scholastic year. At the present time volume ten is being published. In volumes VI, VII and VIII, two hundred and three articles were published. An index of these articles appears in volume VII, No. 4, May 1931. Since the beginning of the Science Bulletin about six hundred articles were published. Copies are sent to each member of the Association, to the libraries and reading-rooms of our colleges and houses in all parts of the world.

Auriesville—Successful Pilgrimage Season

The January issue of the *Auriesville Pilgrim* reports that during the past summer twenty major pilgrimages were made to the Shrine of the North American Martyrs, a total which made the year one of the most successful since the foundation of the Shrine in 1885. Several large groups were added to those who make the trip an annual affair, and preliminary arrangements for 1933 indicate that even greater crowds will be accommodated during the coming season. Considerable improvements were added last season, including a bell tower for the Coliseum, a relics chapel and a shrine library.

Baltimore—Chemists' Club at Loyola College

The following non-resident lecturers during the scholastic semesters of the current year are listed by the Chemists'. Club, which is under the direction of Father Richard B. Schmitt.

Dr. W. Mansfield Clark, Professor of Chemistry, the Johns Hopkins Medical School.

Dr. A. A. Benedetti-Pichler, the University of Graz, Austria.

Dr. Joseph B. Niederl, New York University.

Dr. William M. Thornton, Jr., Professor of Chemistry, the Johns Hopkins University.

Dr. Francis O. Rice, Professor of Chemistry, the Johns Hopkins University.

Dr. Charles S. Piggott, Geophysical Laboratory, Carnegie Institution of Washington, D. C.

Dr. Donald H. Andrews, Professor of Chemistry, the Johns Hopkins University.

Dr. Herbert Insley, National Bureau of Standards, Washington, D. C.

Dr. Joseph C. W. Frazer, Professor of Chemistry, the Johns Hopkins University.

Dr. J. H. Shrader, Director of Research, National Dairy Products Corporation.

D. Walter A. Patrick, Professor of Chemistry, the Johns Hopkins University.

Buffalo—Dual Celebration at Canisius College

A happy coincidence made the celebration of the Golden Jubilee of the granting of the College charter a fit occasion likewise for the celebration of the Centenary of the erection of the Maryland Province, and both these events were given splendid recognition on January 11th in a well-planned and smoothly executed program. The Jubilee celebration began with Pontifical Mass, celebrated by the Most Reverend

Theodore H. Reverman, D.D., Bishop of Superior, Wisconsin, a graduate of the class of '97, assisted by members of the clergy, alumni of the College. The sermon was preached by Rev. Peter F. Cusick, former President of the College.

At the convocation held in the afternoon at the Elmwood Music Hall, Dr. George Herman Derry, President of Marygrove College, Detroit, gave an address on "Jesuit Education in Maryland and New York." Dr. Frank Pierrepont Graves, President of the University of the State of New York, was to have addressed the convocation, but serious illness prevented his attendance. Honorary degrees were conferred on the Most Rev. Theodore H. Reverman, D.D., Rt. Rev. Msgr. John J. Nash, D.D., '82, and Rt. Rev. Msgr. Edmund J. Britt, '09, Chancellor of the Diocese of Buffalo. Dr. Derry, in his address, linked the dual celebration of the Province and the College when he remarked that the commemoration was not only "of the Golden Jubilee of the Charter of Canisius College, but also of one hundred years of higher education, one hundred years of that Philosophy and that Faith, professed and defended by the sons of Ignatius, in more than a dozen other colleges and universities in the Eastern section of the United States alone." The rest of the address was a splendid eulogy of the philosophical and religious worth of our educational system.

The day's celebration was closed by a banquet in the evening, which was attended by over 500 alumni and invited guests. Msgr. Nash spoke for the Pioneers, Bishop Reverman for the Hierarchy, Dr. Robert T. Bapst, '00, for the Laity, Rev. Michael J. Ahern, S.J., former President of the College, for the Society of Jesus, Dr. Herman Cooper for the University of the State of New York, and Rev. Rudolph J. Eichhorn, S.J., for the College.

Father Eichhorn had general charge of the program,

and was assisted by various committees of alumni. The College Glee Club gave several selections at the convocation. Several interesting statistics about the College were mentioned in the course of the various addresses: the thirty-five students of the first class in 1870 had increased to nearly 1400 in 1930; the graduates since 1878 number about 1700 and are at present strongly represented among the prominent business and professional men of the city; of the present clergy of the Diocese of Buffalo, about 115 are former Canisius students, and the total number of students to enter the priesthood exceeds 400.

NEW YORK

Golden Jubilee of St. Francis Xavier's Church

The fiftieth anniversary of the dedication of St. Francis Xavier's Church was celebrated on Sunday, December 4th, with impressive solemnity. The Jubilee Mass was crowded with parishioners and friends. The High School Cadets, the altar boys, the choir, and the church societies, added splendor to the scene. The Mass was celebrated by Rev. Thomas E. Murphy with Rev. Francis X. Delany as deacon and Rev. Francis R. Donovan as subdeacon. Present in the Sanctuary was His Excellency, Bishop John J. Collins, assisted by Rev. Thomas J. McCluskey and Rev. Patrick J. Casey. Among the clergy were the following priests formerly connected with the church: Revs. William H. Walsh, John J. Wynne, Patrick H. Casey, and Joseph M. Stadelman. Rev. Michael A. Clark preached the jubilee sermon, which was replete with sacred memories and worthy of the historic occasion.

Pilgrimage from New York

On the 25th of September last, one of the largest

pilgrimages in the history of Auriesville left the Grand Central station in New York in two trains of thirteen cars each, carrying a total of over 1,600 persons. The Jesuit Prep schools of greater New York had special cars designated by placards bearing the name of each school.

As the trains passed by St. Andrew's at Poughkeepsie, speed was cut down to ten miles an hour to permit the pilgrims to greet the Novices who had gathered to witness the event. Mass at the Shrine was celebrated by the Rev. J. J. E. O'Brien of St. Michael's Church, New York City, with a choir of the Pius X School of Music assisting. Rev. Peter F. Cusick, Director of the Shrine, preached the sermon. After luncheon, the Way of the Cross, a solemn procession of the Blessed Sacrament, with a triple Benediction, and a sermon delivered in the Ravine by Father Aloysius M. Thibbetts, S.J., completed the exercises of the day.

Philadelphia—The Lonergan School of Mechanics of St. Joseph's College

Plans call for the occupation in February of the new science building at St. Joseph's College. The new structure has been carefully designed to match the Gothic style of the main building and will be a beautiful addition to the already splendid site and structure. The new building contains two floors and basement over a total length of 150 feet and is topped by a magnificent Gothic tower. Three laboratories, a lecture room, radio and dark rooms, offices, stock rooms, several general class rooms, and a temporary faculty dining room make the plan of the building amply sufficient for the needs of the College. The construction is being done by McCloskey & Co. of Philadelphia, the firm which built the new Novitiate at Wernersville.

PHILIPPINE ISLANDS

Jubilee of Father Michael Maso

On September 26th, at Manila, Father Maso celebrated his Golden Jubilee in the Society. Rev. Edward C. Phillips, Provincial of Maryland-New York, who is making a visitation of the Islands, said the Mass. Father Maso has spent in all thirty-six years of his Jesuit life in the Philippines, in scientific work at the Observatory.

GEORGETOWN UNIVERSITY

On Tuesday, August the sixteenth, His Eminence Jean Cardinal Verdier visited Georgetown University with Very Reverend John F. Fenlon, S.S., President of St. Mary's Seminary. In talking with Father Rector the Cardinal spoke very highly of the work which our Fathers are doing in France, saying that they were the intellectual leaders of the country. He also had high praise for Etudes.

Georgetown was also favored by a visit from His Excellency Enrique Dubuc, Bishop of Barquisimeto, who represented the hierarchy of Venezuela at the Eucharistic Congress. His Excellency spent several days at the University and during that time spoke most gratefully of the hospitality which he had received from our Fathers in Ireland and England. He also had high words of praise for our Fathers in Venezuela. He said that some time ago one of the Freemasons in the Cabinet presented President Gomez of Venezuela with an official document asking for the expulsion of the Jesuits in the country. The aged President enumerated one after another the various good works that are being done in educational and philanthropic fields by the Jesuits and asked the Minister who presented the bill if they had any one to

take their place. Upon receiving the negative answer, he refused to sign the bill until they could show that they had immediate substitutes who would do as efficient work as is being done by the Jesuits in Venezuela. Bishop Dubuc accompanied by Father Rector was the guest of the officials of the Pan-American Union during his visit in Washington.

On Friday, October the seventh, four Georgetown graduates presented themselves to a special examining board appointed by Archbishop Curley to undergo a rigid test before they would be allowed to represent in public the Catholic Evidence Guild of Washington. The examiners were two Professors from the Department of Philosophy of Catholic University and the other two were priests from Baltimore. The four were most successful. Their first public appearance, Sunday, October sixteenth, was at Fourteenth and K Streets, Northwest, Franklin Park, one of the busiest sections of Washington. In spite of the fact that there was drizzling rain, eighty-five people listened to the two talks given by the young men and asked questions. Mr. John G. Bowen, Secretary to the Rector at Georgetown, spoke on "The Existence of God" and Mr. John O'Connor, Professor of History at Georgetown spoke on "The Foundations of the Catholic Church." The Evidence Guild is directly under Father Charles A. Hart of The Catholic University. Thus far, however, the only ones who have been licensed to speak have been Georgetown graduates. The same Catholic Evidence Guild under the direction of the same four young men gives a half hour broadcast on a local station every Friday afternoon from 4:30 until 5 and the use of the broadcast is gratis.

Beginning September twenty-ninth all the classes of the Foreign Service School were held on the Col-

lege campus. Special offices have been fitted up for the Regent, the Dean, and the Secretary in Maguire Building. Foreign Service classes are held on the first floor of the Healy Building and when the Chemistry Department moves to White-Gravenor Hall they will also occupy the basement of the Healy Building. The School has been extremely fortunate in securing the service of Mr. James A. Farrell, retired President of the United States Steel Corporation, who will conduct six Seminars on Foreign Trade. Mr. Farrell, as is well known, has been a generous benefactor of the University.

On the afternoon of December the eighth His Excellency the Most Reverend Archbishop of Baltimore blessed the cornerstone of the White-Gravenor Building of Georgetown. The construction was started late in May and it had been hoped to have it ready for occupancy for the second semester. The Fathers, Scholastics, and Brothers formed a procession from Copley Hall and were joined by Franciscans, Dominicans, Carmelites, Capuchins, with Monsignori. The Archbishop was assisted by Monsignor Ryan, Rector of the Catholic University, and by the Rector of Georgetown. The ceremony was very brief as it was confined to the ritual blessing. The Archbishop then came to Copley Lounge where he received all the guests, about two hundred. When Father Rector sent an honorarium to the Archbishop, he received a very courteous letter in reply, in which we read:

"It was a pleasure to go to Georgetown for Sunday's event.

"Now, for nineteen years I have kept one rule very exactly and it is: 'Never to accept from any priest money on the occasion of my performing any Pontifical function.' This rule has deprived me, in the past

nineteen years, of twenty-five or thirty thousand dollars and that privation has made me very happy.

"Consequently, with sincere appreciation of your generous gift, I am obliged to send the check back. I am sure you will understand this."

The new building will have offices for the Dean, Registrar, etc., and seventeen new classrooms. The top floor will be for chemistry.

On February 2, 1933, the centenary of the Maryland Province, Father Frederick W. Sohon pronounced his last vows in Dahlgren Chapel, Georgetown. In looking over the "Liber continens catalogum Promotorum ad Gradus," the first name is Father Robert Molyneux, second Rector of Georgetown, whose profession on September 8, 1806, was received by Archbishop Carroll. Sixteen Fathers who later became Rectors of Georgetown took their last vows here, as did the first Provincial of the Maryland Province, Father William McSherry and five of his successors; the first Rector of Woodstock, Father Paresce, also Father Burchard Villegar, Father Benedict Sestini, Father Aloysius Sabetti, Father Felix Barbelin, the founder of St. Joseph's College, Philadelphia.

Among the temporal Coadjutors to take ther final vows were Brother Joseph Moberly who taught so many years at Georgetown and whose diary is so valuable to the historian, and Brother Joseph West to whom Georgetown owes the gift of about three-fourths of the present property. We note also the name of Father John Bapst and Father Augustine Bally, two of our greatest missionaries. The book containing the Memorials of Visitors and Provincials begins with October 1831, when Father Peter Kenny was Visitor.

The following statistics on the reception of the Blessed Sacrament among the resident students at the University are of interest. It must be noted that

there are one hundred less resident students this year than last.

		Masses	Communions	Daily Average	Percentage
September, and October,	1931	33	7176	217	52%
	1932	29	5744	198	59%
November,	1931	22	4336	197	40%
	1932	15	3115	208	53%
December,	1931	10	2527	253	52%
	1932	10	2574	257	66%

Home News

WORKS OF ZEAL AT WOODSTOCK

The Philosophers' Sodality Academy:

The second big activity of the supply bureau is the remailing of magazines. This was started, on a large scale, two years ago. Since then, over 9000 magazines have been remailed to the Missions. A detailed account of this interesting work, its scope and testimonials received from Fathers to whom the magazines have been sent, can be found in the issue of the *Jesuit Seminary News* for May, 1932.

The Literary Section of the Philosophers' Sodality Academy last year undertook and brought to a very successful finish a mammoth task in the compilation of a book list. This list was very unusual in its form. It was not limited to fiction; the headings include fiction, biography, history, poetry, essays, travel, drama, devotional, and apologetics. The list is divided into three sections. To insure an excellent choice of books, it was prescribed that no book be recommended which

had not been read by the contributor. The sections are: 1) Ten best books that I have read which I would recommend to a Fourth Year High boy. 2) Ten best spiritual books that I have read, which I would recommend to a Fourth Year High boy. 3) Ten best books which I read while at High School. All the Jesuit Philosophers in the United States were invited to join in the compilation of this book list for boys. The list has been received with enthusiastic acclaim.

The Sodality plans for this year call for the formation of several sections, in preparation for future work with boys. Some of these will deal with: Liturgy, Boys' Eucharistic Relations with Our Lord, Boyology, Deaf Mute work, etc.

The Apologetics Section:

Last year the Theologians' Sodality Academy undertook an apologetic program, under the direction of Rev. Richard M. McKeon, S.J. The plan was to supply an Apologetic Letter to the "Queen's Work" for monthly release to the Study Clubs of the School and Parish Sodalities of the country. This year the plan has developed into a Catholic Evidence Bureau. Its aim is no longer merely negative or defensive, but rather positive and constructive, presenting in a series of papers adapted to high school mentalities, the truth and beauty of the Faith as seen in the various treatises of dogmatic theology. The opening series will deal with Grace; the next with Prayer. Both subjects will be developed during the present scholastic year.

The Dactylology Academy:

The apostolic movement among our scholastics in the interest of the deaf-mutes is not new. An early edition of WOODSTOCK LETTERS tells of a catechism class conducted in the Sign language for many years

by Juniors from Frederick, at the Maryland State School for the Deaf.

However, the apostolate has received new life and a fresh impulse within the past two years. In fact, Father Michael A. Purtell, S.J., pastor of all the Catholic deaf of the Archdiocese of New York, says of the scholastics' efforts during 1931-32: "I do not think any class of people or any other year, in all time past, has done so much for our Catholic deaf-mutes as the Poughkeepsie-Weston-Woodstock scholastics have done this year."

In September, 1930, Father Purtell, who is a veteran worker for the deaf, and was formerly their chaplain in the Archdiocese of Baltimore, spoke to the Juniors at Saint Andrew, and as a result a class in the Sign language was formed. Its first teacher at Saint Andrew was Brother Paul A. Rosenecker, S.J., whose parents were deaf-mutes, and who is consequently an expert in the language of the deaf.

Thus was born the apostolic movement which has spread from Saint Andrew to Weston and Woodstock, and which this year will probably be extended to Canada. In June, 1932, the total number of scholastics engaged in this movement was over seventy; but it is probably much higher now. At Woodstock alone, the Dactylology Academy numbers over forty members.

At first, the Academy was contented with the study of the Sign language, with a view to its future use in the ministry; but soon, with the approbation of superiors, more active works of zeal were undertaken. The Juniors from St. Andrew conducted a bi-monthly instruction class in the Sign language for adult deaf at St. Peter's Church, Poughkeepsie. The Weston scholastics conduct a course in Apologetics at the monthly meetings of the deaf, held in Boston College High School.

At Woodstock, the philosophers have thus far been unable to engage in this phase of the apostolate, due

to adverse circumstances; but besides conducting a very well organized course in the Sign language, they have distinguished themselves in the use of the Catholic Press to awaken interest in the deaf. The Philosophers have contributed considerably to the publicity campaign to interest the Catholic world in our much neglected deaf-mutes, through the medium of the N. C. W. C. News Service, and various individual Catholic publications. They have taken part in the actual work of instructing and consoling our Catholic deaf, chiefly through the columns of *The Catholic Deaf-Mute,* a newspaper which is the official publication for the Catholic deaf.

The Dactylology Academy of Woodstock is an integral part of the Philosophers' Sodality, and constitutes a complete section of the same—namely, the Apostolic Section. Its chief purpose is to multiply the number of priests who, by their knowledge of the Sign language, can extend their ministry to the care of the unfortunate and too often neglected deaf-mutes; and this it proposes to do by teaching the Sign language to these priests while they are still "in semine."

The Dactylology Academy is sub-divided into two classes, each of which meets bi-monthly, during recreation time. The text-book used is "How to Talk to the Deaf," by Rev. D. D. Higgins, C.SS.R.; a number of copies of this book were procured through the kindness of Father Minister. The full approbation and enthusiastic encouragement of Reverend Father Rector and Very Reverend Father Provincial are assured; and the members of the Academy feel that their little efforts will be well spent if they can contribute to the greater glory of God by helping to bring only one silent heart closer to the Sacred Heart.

The Mission Stamp Exchange:

The Mission Stamp Exchange was organized in

February, 1932, as a part of the Theologians' Sodality Academy; but the idea and the activity spread quickly until at the present time a very large portion of the Woodstock community aids in this work for the Missions.

Part of what was formerly the Short Course Classroom has been set aside as a Stamp Room; and there all the work of the Exchange is carried on. There are so many who are willing to help that it has been possible to organize groups of workers for every recreation period during the week, Sundays excepted; yet no one is asked to devote more than one recreation a week to the work.

Sorting the stamps takes the greatest part of the time of the workers; though many are kept busy sending out Stamp Literature, and acknowledging the receipt of stamps.

The stamps come from all over the Province and from many foreign mission countries. The Exchange thus receives a fine variety of stamps and the mixtures are greatly sought by the dealers. Many of the Province Sodalities have done excellent work for our stamp bureau through drives for stamps. Father Michael A. Clark, S.J., with the Ladies' Sodality of Baltimore, and Father John F. O'Hurley, S.J., with the Junior Ladies' Sodality of St. Aloysius', Washington, have been especially energetic in thus aiding the Stamp Exchange. Many schools of the Province have also helped greatly. The chief supply, however, still comes from the many parochial and Sisters' High Schools to which circulars are sent.

As a result of the first three months work, the Stamp Exchange was able to raise $140.00 for the Missions. Since the difficulty of getting a good steady supply of stamps has now been partly overcome, it is hoped henceforth to clear about $100.00 a month. The receipts for August justify this expectation, for during that month alone, the receipts were $109.50. Nearly

five hundred pounds of stamps have been handled by the bureau during the past five months.

The Theologians' Mission Activities:

Just when the Theologians began to take an active interest in our Missions, it is difficult to determine. When the pioneer scholastics in the Philippines returned from the Islands for Theology, they began a sort of Mission Academy. In 1929 a few of the Theologians decided to perfect this organization, with a double end in view: first to keep alive the interest in our Missions, and secondly, to help in any material way possible our Fathers in the Mission fields of Mindanao.

Acting on the biblical idea that the fragments should be gathered up lest they be lost, the collection of tin foil was begun; boxes were placed on the corridors, so that it would be easy for all to add their contributions —mostly the tin foil wrappers of cigarettes and cigars.

Old newspapers and magazines were also gathered, as these can be sold, and the money put to good advantage for the Mission cause. Stamps were also collected, but it was not until Mr. Edward J. Haggerty, S.J., took charge of the stamp bureau that it became for the second time at all lucrative for the Missions. Holy pictures, used Christmas cards, Easter cards, were also gathered, as these could be used in making contacts with the children on the mission fields. Through personal letters, some of our friends were notified of the work in hand, and schools in Baltimore began aiding the cause, by saving stamps and tin foil for the Philippine Jesuit Missions. The pecuniary returns from all these activities has not been very great, but the interest aroused, and the zeal that has been stirred up among school children for the Missions, has made worth while all the efforts of the Theologians in this work.

The next thing to be done was to collect school books, as our Mission Schools were very poor, and the Government requirements for schools in the Philippines are very strict. However, there was this advantage: every book collected could be used, either as a text book or as a reference book for the library. In two and a half years, about 4000 books have been sent to our various Mission Schools in Zamboanga, Cagayan, Tagaloan, Oroquieta, Iligan, and Balingasag.

It was found that the wrappers which came on certain delicacies generally had at first class feasts, could be utilized in obtaining premium printing and painting books for children. To see what these were, a number of paint books were obtained from the Pennant Peanut Company of Wilkes-Barre, Pa. It was found that these booklets would be very useful for kindergarten work in the Philippines; and since then over 500 of them have been sent to the Islands. But, when you send paint books, you must send paints too; and so, United Profit Sharing Coupons were collected, and the problem was solved; several hundred paint sets were thus obtained. With the same coupons, several other useful articles were obtained in fairly large quantities and sent across. Most of the coupons were from the Cloverdale Ginger Ale Co., which used bottle tops redeemable as coupons. But alas! the Company suddenly stopped using these bottle tops, and thus we lost a very helpful source of Mission revenue. Then came the depression; the prices of tin foil, of old magazines and newspapers dropped to almost nothing; and at last it was deemed unadvisable to save papers; but tin foil and magazines were still collected in hopes that the prosperity which was just around the corner, would suddenly turn that corner, beyond which all were casting hopeful glances.

When the Novitiate of the Sacred Heart, at Manila, was being reorganized, the Master of Novices, Father Raymond Goggin S.J., sent word to Mr. Andrew F.

Cervini, S.J., that the novices were suffering from a lack of spiritual books in English. Several Catholic publishers were appealed to, and they generously responded, sending in all about 50 books. Father Paul Conniff, S.J., Rector of Brooklyn Preparatory School, and Father Ferdinand Wheeeler, S.J., Rector of Loyola High School, also contributed generously towards this noble work, so that in a short while about one hundred books were on the way to Manila. A letter telling of the novices' needs was published in the Catholic papers of New York, Philadelphia, and Buffalo; and this appeal has brought in several hundred spiritual books; they are still coming in. The latest contributor was Gonzaga High School in Washington, which donated about 1000 textbooks and novels. Most of these will be sent to our Mission Schools; some will be destined for Manila.

Due to the practical charity of a Catholic Steamship Agent in New York, all these mission goods have been sent to the Philippines free of charge. The shipping laws demand payment for all freight, and so this good friend of the Missions pays the bills himself.

As a result of the Theologians' Mission activities, about $300.00 has been sent to the Missions during the past year and a half. This money came principally from Catholic friends, who realized the poverty of our Missions; as a rule, the gifts were unsolicited. A total of 4000 or more books have been sent to the Mission schools; besides many varied school supplies. About 500 books have gone to the Novitiate.

Most of the work connected with these activities has been done by the Theologians during recreation time. The beauty of it was that no one man felt the burden heavy, but many helped, making the work a pleasure for the Theologians and a profit for the Missions.

It should be added that many of the books sent to the Novitiate were donations from Woodstock itself, as Father Vincent McCormick, S.J., our Rector, has

always been whole heartedly in favor of the work don for the Missions and has always helped wherever an whenever he could.

NOVEMBER DISPUTATIONS

De Actu Fidei

Defendet: P. P. X. Walsh
Arguent: P. Bona, P. Dowd

De Verbo Incarnato

Defendet: P. Killeen
Arguent: P. Doody, P. Burke

Ex Historia Ecclesiastica

Roman Law and the Christian Martyrs—
Mr. Mulcahy

Ex Theologia Naturali

Defendet: F. Maloney
Arguent: F. Deegan, F. J. Quinn

Ex Ethica

Defendet: F. Conway
Arguent: F. Walsh, F. Wilhelm

Ex Cosmologia

Defendet: F. Gallagher
Arguent: F. McCorry, F. E. McManus

A. M. D. G.

A Study of the Last Catologus Defunctorum

These details were gathered by a Father of the Oregon Province and appeared in the December issue of the *Oregon Province News*:

1. Of the 320 Members who died during this period: 3 were Bishops; 214 Priests; 31 Scholastics; 72 Brothers.
2. As to *their age*: 5 were *ninety* years old and over; 39 died between the ages of 80 and 90; 9 were 79 years old. Of the 320, 53 or one-sixth were older than 78 years.
3. One reached the age of 94 years (No. 128, a Neapolitan). Two died after spending 77 years in the Society. 7 died as Novices: 5 Scholastic, and 2 Brother-Novices. The youngest died at the age of 18 (a Spaniard, No. 149).
4. The *average age* of the 320 is 60½ years. Their total years of life is 19,369 years. The average of years *spent in the Society* is 40 years. Total years of the Society life 12,768 years.
5. Number who died each month: Oct. 1930—33; Nov.—28; Dec.—26; Jan. 1931—34; Feb.—27; Mar.—18; Apr.—20; May—32; June—16; July —27; Aug.—24; Sept.—35.

   In June the lowest number died, 16; in September the highest number died, 35 (of whom 11 perished in the catastrophe of Belize, British Honduras).

Requiescant in Pace!

UNIVERSITIES, COLLEGES AND HIGH SCHOOLS IN THE AMERICAN ASSISTANCY

		1931-32	1932-33
California	Coll. and Univ.	2,462	2,236
	High Schools	2,152	1,500
	Total	4,614	3,736

Chicago	Coll. and Univ.	13,404	11,684
	High Schools	2,341	2,316
	Total	15,745	14,000
Missouri	Coll. and Univ.	11,715	10,906
	High Schools	2,123	1,970
	Total	13,838	12,876
Maryand-New. York	Coll. and Univ.	13,793	12,611
	High Schools	5,985	5,495
	Total	19,778	18,106
New England	Coll. and Univ.	3,574	3,976
	High Schools	1,015	990
	Total	4,589	4,966
New Orleans	Coll. and Univ.	1,982	2,314
	High Schools	1,114	1,009
	Total	3,096	3,233
Oregon	Coll. and Univ.		503
	High Schools		813
	Total		1,316
Total	Coll. and Univ.	46.930	44,230
Total	High Schools	14,730	14,093
Grand Total		61,660	58,323

The figures in the above tabulation show, for the first time in the past three years, a decrease in the University and College registration, and a larger decrease in the High Schools. In th Colleges and Universities, much of the decrease is such that it does not affect the standard courses, being in the summer school and extension departments. Loyola, Baltimore, for example and St. Louis University list no extension courses for the year. A consoling feature is that the Colleges of Arts and Science show an increase from 13.908 to 15,280. Sociology and the Summer Schools have suffered the greatest losses. The apparently large drop in the High School figures for California is due mainly to the erection of the new Oregon Province. The percentage of error in the tabluations is small and due to the fact that the questionnaires were inadequately filled out in some instances.

St. Peter's College, Jersey City, added the Junior year, and opened the Hudson College of Finance and Commerce; Loyola High, Missoula, Montana, has closed temporarily for financial reasons.

MINISTERIA SPIRITUALIA PROVINCIAE CALIFORNIAE

a die 1 Julii, 1931, ad diem ium Julii, 1932

Baptisms	604
Confessions	298,776
Communions	560,076
Last Sacraments	1,635
Conciones and Exort.	4,420
Parati ad Prim. Comm.	604
Parati ad Confirm.	268

Catecheses	5,758
Matrim. benedic.	207
Matrim. revalid.	35
Exerc. Spiritual.	
pubi.	138
priv.	72
Visit. Infirm.	8,095
Visit. Hospit.	4,318
Visit. Carc.	180
Sodalities (soc.)	2,161
Foed. SS. Cordis (soc.)	15,435

RETREATS GIVEN BY THE FATHERS OF THE CHICAGO PROVINCE

September 1, 1931 to September 1, 1932

	Retreats	No.
Diocesan Clergy	15	341
Religious Priests	1	40
Religious Brothers	2	29
Religious Men	9	557
Seminarians	7	826
Benedictine Sisters	1	80
Carmelite Sisters	1	15
Sisters of the Blessed Sacrament	1	20
Sisters of Charity of St. Augustine	2	151
Sisters of Charity B. V. M.	5	408
Sisters of Charity (Grey Nuns of Montreal)	1	22
Sisters of Charity of Nazareth	2	146
Helpers of Holy Souls	2	33
Sisters of the Good Shepherd	5	119
Sisters of the Good Shepherd—Preservates	1	225
Sisters of the Good Shepherd—Magdalens	3	170
Sisters of the Holy Child	2	53
Sisters of the Holy Cross	1	160
Sisters of the Humility of Mary	3	359
Sisters of the Incarnate Word	1	15
Ladies of Loretto	1	60
Little Sisters of the Poor	2	47
Little Sisters of the Poor—Old Folks	1	300
Poor Handmaids of Jesus Christ	1	175
Religious of the Cenacle	1	28
Sisters of Loretto	3	137
Sisters of Mary Reparatrix	1	32
Sisters of Mercy	15	869
Sisters of Notre Dame	11	1,241
Sisters of the Precious Blood	3	365
Sisters of Providence	3	960
Missionary Sisters of St. Francis	1	10
Sisters of St. Francis	4	213
Sisters of St. Joseph	10	1,434

	Retreats	No.
Religious of the Sacred Heart	9	250
Sisters of the Sacred Heart, Missionary Sisters	1	40
Social Mission Sisters	1	5
Ursuline Sisters	11	1,091
Laymen	31	1,615
Ladies	32	2,866
Catholic Boy Scouts	1	250
College Students—Boys	12	4,853
College Students—Girls	14	2,529
High School Students—Girls	16	4,173
High School Students—Boys and Girls	34	8,075
Nurses	9	500
Total	284	32,296

THE OREGON PROVINCE
SUMMARY OF RETREAT WORK

February 2nd to December 8th, 1932

	Retreats	No.
Franciscan Sisters of Perpetual Adoration	1	48
Holy Name Sisters	2	124
Maryknoll Sisters	1	10
Missionary Sisters of the Sacred Heart	2	57
Religious Hospitallers of St. Joseph	1	10
Religious of the Sacred Heart	3	89
Sisters of the Blessed Virgin Mary	1	24
Sisters of Charity of Leavenworth	1	36
Sisters of the Good Shepherd	3	52
Sisters of the Holy Child Jesus	2	36
Sisters of Humility of Mary	1	34
Sisters of the Precious Blood	1	32
Sisters of Providence	7	542
Sisters of St. Ann	2	60
Sisters of St. Francis	4	176
Sisters of St. Joseph	4	134
Sisters of St. Mary (Beaverton)	2	144
Ursuline Nuns	6	105
Visitation Nuns	1	26
Students' Retreats	15	2,464
Nurses' Retreats	1	35
Lay-Teachers	1	70
Ladies	2	80
Laymen	2	165
Ours	3	118
Total	69	4,669

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

January, 1932, to January, 1933

RELIGIOUS ORDERS OF MEN:	Retreats	No.
Cistercian Fathers, Peosta, Ia.	1	
S. C. J., Hales Corners, Wis.	1	
St. Columbian Fathers, St. Columbia, Neb.	1	
TO SECULAR CLERGY:		
Belleville, Ill.	1	
Rockford, Ill.	1	
Peoria, Ill.	1	
Winona, Minn.	1	
Omaha, Neb.	2	
LaCross, Wis.	1	
St. Francis Seminary, Wis. (Seminarians and Priests)	3	400
St. Paul, Seminary, St. Paul, Minn. (Seminarians)	1	
RELIGIOUS WOMEN:		
Benedictine:		
Raeville, Neb.	1	20
Sturgis, S. Dak.	2	
Blessed Sacrament:		
Marty, S. Dak.	1	
Carmelites:		
Bettendorf, Ia.	1	
St. Charles, Mo.	1	
Charity (B. V. M.)		
Boulder, Colo.	1	40
Clinton, Ia.	1	40
Council Bluffs, Ia.	1	35
Davenport, Ia.	1	30
DesMoines, Ia.	1	98
Dubuque, Ia.	3	456
Sioux City, Ia.	1	30
Wichita, Kan.	1	30
Kansas City, Mo.	1	35
St. Louis, Mo.	1	25
Rapid City, S. Dak.	1	14
Milwaukee, Wis.	1	67
Charity of Leavenworth:		
Denver, Colo.	2	207
Leavenworth, Kan.	2	215
Charity (Nazareth, Ky.):		
Nazareth, Ky.	1	35
Christian Charity:		
New Elm, Minn.	1	41
Dominicans:		
Milwaukee, Wis.	1	17
Franciscans:		
Milwaukee, Wis.	3	325
St. Louis, Mo.		
Franciscans (Stella Niagara):		
Alliance, Neb.	1	25
O'Neill, Neb.	1	20
Pine Ridge, S. Dak.	1	20
St. Francis, S. Dak.	1	24
Good Shepherd Conv.:		
Denver, Colo.	1	
Dubuque, Ia.	1	
Kansas City, Mo.	1	20
St. Louis, Mo.	3	132
Milwaukee, Wis.	2	59
Omaha, Neb.	2	
Sioux City, Ia.	1	14
Helpers of the Holy Souls:		
St. Louis, Mo.	2	25
Holy Child Jesus:		
Cheyenne, Wyo.	1	18
Humility of Mary:		
Ottumwa, Ia.	1	150
Little Sisters of the Poor:		
St. Louis, Mo.	1	17
Loretto:		
Denver, Colo.	2	157
Kansas City, Mo.	1	70
St. Louis, Mo.	3	120
Madams of the Sacred Heart:		
St. Charles, Mo.	2	127
St. Joseph, Mo.	1	
St. Louis, Mo.	3	174
Omaha, Neb.	1	30
Cincinnati, Ohio	1	
SS. St. Mary:		
Quincy, Ill.	1	
St. Louis, Mo.	3	91
Mercy:		
Denver, Colo.	1	40
Cedar Rapids, Ia.	2	277

	Retreats	No.
Clinton, Ia.	1	
Council Bluffs, Ia.	1	28
Dubuque, Ia.	2	
Kansas City, Mo.	1	40
Marshall, Mo.	1	16
Independence, Mo.	1	22
St. Louis, Mo.	1	64
Springfield, Mo.	1	40
Webster Groves, Mo.	2	45
Omaha, Neb.	3	102
Janesville, Wis.	1	
Milwaukee, Wis.	1	
Notre Dame:		
Belleville, Ill.	1	
Mankato, Minn.	3	94
St. Louis, Mo.	1	80
Omaha, Neb.	1	
Elm Grove, Wis.	1	
Prairie du Chien, Wis.	2	75
Oblates of Providence (Colored):		
Leavenworth, Kan.	1	20
Poor Clares:		
Omaha, Neb.	1	26
Precious Blood:		
O'Fallon, Mo.	1	105
Presentation:		
Aberdeen, S. Dak.	1	86
Providence:		
Indiana	1	300
St. Joseph:		
La Grange, Ill.	1	130
Concordia, Kan.	4	435
Dodge City, Kan.	1	36
St. Paul, Minn.	6	981
St. Louis, Mo.	2	
Superior, Wis.	1	36
Ursuline:		
Alton, Ill.	2	33
Decatur, Ill.	1	55
Springfield, Ill.	1	80
Paola, Kan.	1	
Frontenac, Minn.	1	64
Arcadia, Mo.	1	40
Kirkwood, Mo.	2	35
Falls City, Neb.	1	12
Nebraska City, Neb.	1	
Omaha, Neb.	1	15
York, Neb.	1	55
Visitation:		
Dubuque, Ia.	1	24
Springfield, Mo.	1	35
St. Louis, Mo.	2	75

LAYMEN AND STUDENTS:	Retreats	No.
St. Paul, Minn.	1	30
Denver, Colo.	4	345
Peosta, Ia.	1	
Kansas City, Mo.	1	460
St. Joseph, Mo., (K. of C.)	1	
Chadron, Neb. (K. of C.)	1	
St. Louis, Mo.	1	950
White House, St. Louis, Mo.	51	1,284
Pine Ridge, S. Dak.	1	27
Beulah, Wis.	2	65
Cleveland, Ohio	1	67
Milwaukee, Wis.	2	155
Prairie du Chien, Wis.	5	300
St. Ignatius, Chicago, Ill.	1	370
St. Bridget, Omaha, Neb.	1	401
Sacred Heart, Denver, Colo.	1	156
Catholic Instruction League, Milwaukee	1	320
Rockhurst, Kansas City	1	300
NURSES, WOMEN AND CHILDREN:		
Denver, Colo., (pub. school children)	2	500
Denver, Colo. (Nurses)	1	75
Loyola Church, Denver, Colo.	1	1,000
Chicago, Ill.	1	
Chicago, Ill. (Deaf Mutes)	1	120
Cenacle, Chicago, Ill.	2	115
Providence High School, Chicago	1	960
Sacred Heart Conv., Chicago, Ill.	1	
Quincy, Ill.	1	
Mt. Mercy Acad., Cedar Rapids, Ia.	2	35
St. F. X. High, Council Bluffs	1	120
Clarke College, Dubuque, Ia.	2	
Columbia College, Dubuque, Ia.	1	

	Retreats	No.
Mt. Carmel, Dubuque, Ia.	1	
Villa Maria, Ottumwa, Ia.	1	35
St. Augustine Acad., Fort Wayne, Ind.	1	200
St. Mary's of the Plains, Dodge City, Kan.	1	
St. Mary's College, Leavenworth, Kan.	1	
Ursuline Academy, Paola, Kan.	1	
Arcadia College, Arcadia, Mo.	1	
St. James' Church	1	400
St. Teresa Junior Coll., Kansas City, Mo.	1	102
Cenacle, Normandy, Missouri	8	210
Sacred Heart Conv., St. Charles, Mo.	2	
Sacred Heart Conv., St. Joseph, Mo.	2	106
Fontbonne College, St. Louis, Mo.	2	150
Good Shepherd Conv., St. Louis, Mo.	2	
Little Flower Retreat House, St. Louis, Mo.	21	232
Loretto Academy, St. Louis, Mo.	1	259
Maryville Conv., St. Louis, Mo.	2	
Rosatti Kane H. S., St. Louis, Mo.	1	800
Sacred Heart Acad., St. Louis, Mo.	4	520
Villa Duchesne, St. Louis, Mo.	2	100
Visitation Conv., St. Louis, Mo.	3	390
Webster College, Webster Groves, Mo.	2	172
St. Joseph Hospital, Alliance, Neb., (Nurses)	1	
Duchesne College, Omaha, Neb.	3	
Notre Dame Acad., Omaha, Neb.	1	50
St. Mary's College, Omaha, Neb.	2	240
St. Catherine Hospital, Omaha, Neb., (Nurses)	1	70
St. Mary's Academy, O'Neill, Neb.	1	130
St. Dominic Acad., Jersey City, N. J.	1	40
St. Joseph Academy, Green Bay, Wis.	1	
St. Francis Hospital, LaCrosse, Wis. (Nurses)	1	
Edgewood, Wis.	2	
St. Mary's Institute, Marinette, Wis.	1	50
Marquette High, Milwaukee, Wis., (Public School Children)	3	325
Mercy High, Milwaukee, Wis.	1	
Tekawitha Lodge, Nagawicka Lake, Wis.	1	
St. Peter, Oshkosh, Wis.	1	
Holy Name H. S., Sheboygan, Wis.	1	
St. Mary's Academy, St. Francis, Wis.	1	
Good Shepherd Conv., Wauwatosa, Wis.	1	106
Holy Child High, Cheyenne, Wyo.	1	100
JESUIT RETREATS		
Scholastics and Brothers:		
Denver, Colo.	1	35
St. Mary's, Kan.	3	195
Florissant, Mo.	2	200
Pine Ridge, S. Dak.	1	18
St. Francis, S. Dak.	1	20
Beulah, Wis	2	100
Prairie du Chien, Wis.	1	15
Waupaca, Wis.	1	85
Total number of retreats		343
Total number of retreatants		20,664

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From January 1, 1932, to December 31, 1932

	Retreats	No.
TO SECULAR CLERGY:		
Boston	4	892
Hartford	2	420
Manchester	2	200
Portland	1	131
Providence	2	227
St. Paul	2	368
Springfield	2	403
TO RELIGIOUS PRIESTS:		
Missionaries of the Sacred Heart:		
Natick, R. I.	1	8
TO SEMINARIANS:		
Boston	1	230
Hartford	1	220
Overbrook	1	40
TO BROTHERS:		
Marist Brothers:		
Poughkeepsie, N. Y.	1	70
Tyngsboro, Mass.	1	28
TO LAYMEN:		
Holy Cross College	1	44
TO RELIGIOUS WOMEN:		
Cenacle:		
Newport, R. I.	1	30
Charity:		
Baltic, Conn.	1	92
Halifax, N. S.	1	200
New York, N. Y.	1	83
Charity of Nazareth:		
Brockton, Mass.	1	42
Newburyport, Mass.	1	50
Christian Charity:		
Mendham, N. J.	1	90
Daughters of Heart of Mary:		
Burlington, Vt.	1	25
New York, N. Y.	1	80
Faithful Companions of Jesus:		
Fitchburg, Mass.	1	45
Providence, R. I.	2	48
Good Shepherd:		
Brooklyn, N. Y.	2	65
Hartford, Conn.	2	24
Springfield, Mass.	2	29
Mercy:		
Bethesda, Md.	1	40
Fall River, Mass.	2	178
Harrisburg, Pa.	1	40
Hartford, Conn.	5	589
Hooksett, N. H.	1	155
Leicester, Mass.	1	44
Manchester, N. H.	3	240
Milford, Conn.	1	170
New Haven, Conn.	1	40
New York, N. Y.	2	136
Portland, Me.	3	405
Providence, R. I.	2	200
Tarrytown, N. Y.	1	150
Missionary Helpers of the Sacred Heart:		
Towson, Md.	1	80
Notre Dame:		
Boston, Mass.	1	78
Cambridge, Mass.	1	50
Lawrence, Mass.	1	46
Lowell, Mass.	1	100
Moyland, Pa.	1	65
Tyngsboro, Mass.	1	114
Waltham, Mass.	1	50
Washington, D. C.	1	112
Worcester, Mass.	2	266
Presentation:		
Green Ridge, S. I., N. Y.	1	66
Fitchburg, Mass.	1	52
Providence:		
Adams, Mass.	1	20
Holyoke, Mass.	4	400
Malden, Mass.	1	20
Pittsfield, Mass.	1	36
M. Reparatrix:		
New York, N. Y.	1	24
Srs. Poor of St. Francis:		
Cincinnati, Ohio	2	80
St. Francis:		
Georgetown, D. C.	1	45
St. Dorothy:		
Bristol, R. I.	1	14
Richmond, S. I., N. Y.	1	27
Sacred Heart:		
Albany, N. Y.	1	132
Keeseville, N. Y.	1	44
Newton, Mass.	1	35
New York, N. Y.	1	33
Providence, R. I.	2	51

	Retreats	No.
St. Joseph:		
Albany, N. Y.	1	132
Chicopee, Mass.	1	72
Framingham, Mass.	2	465
Hartford, Conn.	1	131
Holyoke, Mass.	2	500
Rochester, N. Y.	2	460
Springfield, Mass.	1	53
Wheeling, W. Va.	1	95
Visitation:		
Frederick, Md.	1	35
Wheeling, W. Va.	1	30

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies, College, High School and Business Girls	6	270
New York, N. Y., Ladies	1	60
Charity:		
Baltic, Conn., Academy Girls	1	75
Wellesley Hill, Mass., Ladies and Girls	2	105
Good Shepherd:		
Buffalo, N. Y., Magdalens	1	30
Washington, D. C., Women	1	125
Holy Child:		
Rosemont, Pa., College Girls	1	170
Mercy:		
Buffalo, N. Y., Nurses	1	55
Hooksett, N. Y., Ladies and Academy Girls	2	125
Milford, Conn., Ladies and Academy Girls	2	175
North Plainfield, N. J., Academy Girls	1	100
Missionary Sisters of St. Francis:		
Highland Falls, N. Y., Academy Girls	1	200
Notre Dame:		
Boston, Mass., Academy Girls	1	150
Chicopee, Mass., Teachers	1	42
Philadelphia, Pa., Academy Girls	1	75
Tyngsboro, Mass., Ladies, Teachers and Academy Girls	3	149
M. Reparatrix:		
New York, N. Y., Business Girls	2	51
Sacred Heart:		
Albany, N. Y., Ladies and Academy Girls	3	175
Lancaster, Pa., Ladies	1	70
Newtown, Mass.	1	120
New York, N. Y., Ladies and Academy Girls	3	270
Philadelphia, Pa., Ladies	2	100
Providence, R. I., Ladies and Academy Girls	5	280
Sacred Heart of Mary:		
Tarrytown, N. Y., Ladies	2	232
St. Joseph:		
Chicopee, Mass., Academy Girls	1	75
Waterbury, Conn., Nurses	1	125
Union of the Sacred Hearts:		
Fall River, Mass., Ladies and Academy Girls	2	135

	Retreats	No.
Visitation:		
Wheeling, W. Va., Ladies	2	75
Retreats to Students in Colleges and High Schools in New England Province		
Boston College	3	1,550
Holy Cross College	3	1,250
Boston College High School	3	1,225
Other Schools		
Canisius High School, Buffalo, N. Y.	1	300
Academy of the Assumption, Wellesley	1	60
Newman School, Lakewood, N. J.	1	100
Mt. St. Michael's High School, New York City	1	232
SUMMARY OF RETREATS		
Priests, Secular	15	2,641
Priests, Regular	1	8
Seminarians	3	490
Religious Brothers	2	98
Religious Women	86	6,958
Laymen	1	44
Secular Ladies and Girl Students	51	3,614
Students (Boys) College and High Schools	13	4,717
Private	6	6
Total	178	18,576

OPERA SPIRITUALIA
NEW ORLEANS PROVINCE

September, 1931, to September, 1932

Baptisms	1,945
Conversions	309
Confessions	608,143
Communions	1,429,152
Mariages blessed	386
Marriages revalidated	160
Extreme Unctions	971
Catechism (times taught)	7,135
First Communions	1,766
Confirmation (Number prepared for)	865
Exhortations	2,224
Sermons	6,636
Retreats	198
Missions	68
Novenas	790
Tridua	20
Visits to hospitals	4,644
Visits to prisons	124
Visits to the sick	10,729
Sodalities	103
Sodalists	7,238
Members, League of SS. Heart	12,964

Boys in parochial schools	2,217
Girls in parochial schools	2,267
Sunday school enrollment	1,712

DEATHS
New Orleans Province—1932

Fr. Thomas H. Bortell, S.J., March 10, 1932, Aubuquerque, N. M.
Fr. Lawrence T. Hanhauser, S.J., March 31, 1932, New Orleans.
Bro. John Birmingham, S.J., Aug. 10, 1932, Grand Coteau, La.

STATISTICS ON RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE

From September, 1931, to September, 1932

	Retreats	No.
Secular Clergy	5	157
Christian Brothers	2	57
Sacred Heart Brothers	3	135
Laymen	15	564
Ladies	21	1,648
Benedictine Sisters	2	50
Blessed Sacrament Sisters	2	63
Daughters of the Cross	1	
Dominican Sisters	4	85
Franciscan Sisters	1	16
Good Shepherd Sisters	4	48
Incarnate Word (and Charity) Sisters	13	714
Incarnate Word (and Blessed Sacrament) Sisters	1	70
Holy Names Sisters	2	66
Immaculate Conception Sisters	1	41
Holy Family Sisters	2	164
St. Joseph Sisters	4	249
Little Sisters of the Poor	1	12
Sisters of Loretto	5	176
Magdalens	1	62
Marionites of the Holy Cross	2	152
Mt. Carmel Sisters	2	116
Missionary Sisters of the Sacred Heart	1	19
Sisters of Mercy	13	529
Sisters of St. Mary of Namur	1	106
Sisters of Perpetual Adoration	5	184
Society of Christ Our King	1	5
Presentation Sisters	1	9
Sisters of Charity	2	61
Sisters of Christian Education	1	37
B. V. M.'s	1	10
Religious of the Sacred Heart	2	105
Teresian Sisters	1	20
Religious of Marie Reparatrice	1	28
Ursuline Sisters	4	164
Visitation Sisters	1	40

	Retreats	No.
Hijas de N. Senora	1	20
Sisters of Christian Charity	1	25
Boys	32	1,979
Academy Girls	20	2,155
Co-eds (Parish Schools)	5	673
Nurses	2	110
Inmates	8	980
Totals	198	12,183
TRIDUA TO RELIGIOUS	20	596
Summary		
Clergy	5	157
Brothers	5	192
Religious	85	3,725
Laymen	15	564
Ladies	21	1,648
Boys	32	1,979
Girls	20	2,155
Parish School Students	5	673
Nurses	2	110
Inmates	8	980
Totals	198	12,183

Maryland-New York Province

MISSION BAND

Fall Schedule

Aug. 30-Sept. 8	St. Michael's Villa, Englewood, N. J., Fr. Hargadon.
Sept. 1-8	Sacred Heart Villa, Goshen, N. Y., Fr. Kaspar.
Sept. 2-6	Cenacle, New York, Fr. Connor.
Sept. 6-10	St. Agnes' Home, Nanuet, N. Y., Fr. Cox.
Sept. 6-15	Sisters of Our Lady of Christian Doctrine, Nyack, N. Y., Fr. McIntyre.
Sept. 7-15	Mother of Sorrows, Phila., (Novena), Fr. Chas. Gallagher.
Sept. 11-13	St. Edward's, Phila., (Forty Hours), Fr. Torpy.
Sept. 11-18	St. Joseph's Troy, N. Y., Fr. J. P. Gallagher.
Sept. 11-18	St. Joachim's, Meshoppen, Pa., Fr. Cotter.
Sept. 18-25	St. Gabriel's, Phila., Fr. Connor (Fr. Kaspar will close).
Sept. 18-25	St. Lawrence's, Great Bend, Pa., FF. J. P. Gallagher and Bouwhuis.
Sept. 18-20	Mother of Sorrows, Phila., (Forty Hours) Fr. Chas. Gallagher.
Sept. 15-Oct. 2	St. Joseph's, Newark, N. J., Fr. Torpy.
Sept. 25-Oct. 3	St. Catharine's Elizabeth. N. J., Fr. Cox.
Sept. 25-Oct. 3	Nativity, Scranton, Pa., Fr. J. P. Gallagher.

Sept. 25-Oct. 3	St. Mary's, Batavia, N. Y., Fr. Connor.
Sept. 25-Oct. 3	Corpus Christi, Hasbrouck Heights, N. J., Fr. Hargadon.
Sept. 25-Oct. 2	St. Mary of the Lake, Watkins Glen, N. Y., Fr. McCarthy.
Oct. 2-16	Holy Spirit, New York, FF. McIntyre and Connor.
Oct. 2-23	St. Catharine of Alexandria, Brooklyn, N. Y., FF. McCarthy and Cotter.
Oct. 2-16	Sacred Heart, Norfolk, Va., FF. Kaspar and Chas. Gallagher.
Oct. 2-4	Nativity B. V. M., Media, Pa., (Forty Hours) Fr. Bouwhuis.
Oct. 4-7	Seton Hall, South Orange, N. J., (High School Retreat), Fr. Torpy.
Oct. 9-12	St. John's, Susquehanna, Pa., (Forty Hours), Fr. J. P. Gallagher.
Oct. 9-23	St. Boniface's, Sea Cliff, N. Y., FF. Hargadon and Cox.
Oct. 14-16	Laymen's Retreat, Buffalo, N. Y., Fr. Bouwhuis.
Oct. 16-19	St. John's, Scranton, Pa., (Forty Hours), Fr. J. P. Gallagher.
Oct. 16-30	St. Aloysius', Phila., FF. Connor and Kaspar.
Oct. 16-23	Holy Name, Kingston, Pa., Fr. Torpy.
Oct. 18-21	Fordham Preparatory, (Retreat), Fr. Bouwhuis.
Oct. 23-Nov. 6	St. Patrick's, Pottsville, Pa., FF. J. P. Gallagher, Torpy and Bouwhuis.
Oct. 23-30	St. John's, Honesdale, Pa., Fr. Chas. Gallagher.
Oct. 23-30	Christ the King, New York City, Fr. Hargadon.
Oct. 25-29	Fordham University (Retreats) FF. McIntyre and Cox.
Oct. 30-Nov. 2	Corpus Christi, Chambersburg, Pa., (Forty Hours), Fr. McCarthy.
Oct. 30-Nov. 6	St. Mary's, Lonaconing, Md., Fr. Cotter.
Oct. 30-Nov. 13	St. Mary's Cathedral, Trenton, N. J., FF. McIntyre, Cox and Kaspar.
Nov. 6-20	St. Ann's, Phoenixville, Pa., FF. J. P. Gallagher and McCarthy for first week, Fr. McCarthy, second week.
Nov. 6-20	St. Anthony's, Phila., FF. Cotter and Torpy
Nov. 6-20	St. Edmond's, Phila., FF. Hargadon, Connor and Bouwhuis.
Nov. 6-20	St. Catharine's, Elizabeth, N. J., Fr. Chas. Gallagher.
Nov. 13-20	St. Lawrence's, Williamsport, Pa., Fr. Cox.
Nov. 13-21	St. Ignatius Loyola's, Kingston, Pa., (Novena), Fr. J. P. Gallagher, (Fr. Bouwhuis will replace Fr. Gallagher Nov. 19).

Nov. 20-27	St. Kieran's, Heckscherville, Pa., Fr. McIntyre.
Nov. 20-23	St. Edmond's, Phila., (Forty Hours) Fr. Connor.
Nov. 20-23	Our Lady of Perpetual Help, Morton, Pa., (Forty Hours), Fr. J. P. Gallagher
Nov. 25-27	Cenacle, Lake Ronkonkoma, L. I., Fr. Connor.
Nov. 27-Dec. 8	St. George's, Paterson, N. J., Fr. Cox.
Nov. 29-Dec. 8	Retreat—Little Sisters of Poor, Phila., Fr. C. Gallagher.
Nov. 30-Dec. 8	Novenas in Honor of Immaculate Conception. Holy Rosary, Edgewater, N. J., Fr. Connor; Wilmington Cathedral, Fr. Tallmadge; St. John Chrysostom, Bronx, N. Y., Fr. Torpy; Holy Trinity, Wash., D. C., Fr. McIntyre; Nativity, Scanton, Fr. Bouwhuis; St. John's, Scranton, Fr. Hargadon; Christ the King, New York, Fr. Cotter.
Dec. 4-11	St. Henry's, Bayonne, N. J., Fr. Cunningham (Chicago Province) and Fr. Ryan of New England Province.
Dec. 4-11	St. Joseph's, Minooka, Pa., Fr. J. P. Gallager.
Dec. 4-8	Our Lady of Mt. Carmel, Phila., Fr. McCarthy.
Dec. 4-11	St. Monica's, Phila., Fr. Kaspar.
Dec. 11-15	Retreat to Sisters Marie Reparatrice, N. Y., Fr. Cox.
Dec. 11-14	Sharon Hill Academy, (Retreat) Fr. Bouwhuis.
Dec. 15-18	St. Mary's Hospital, Brooklyn, (Nurses Retreat) Fr. Connor.

WINTER SCHEDULE

Jan. 5-8	Annunciation, Williamsport, Pa., (Men's Retreat), Fr. Cox.
Jan. 8-10	St. Madeline's, Phila., (Men's Retreat), Fr. Connor.
Jan. 8-15	Hart's Island, New York, Fr. Bouwhuis.
Jan. 8-15	St. Aloysius', Washington, D. C., (Women's Retreat), Fr. C. Gallagher.
Jan. 8-15	St. Gabriel's, Phila., Fr. J. P. Gallagher.
Jan. 15-22	St. Aloysius', Washington, D. C., (Men's Retreat), Fr. McIntyre.
Jan. 15-19	Helpers of the Holy Souls, Choppoqua, N. Y., Fr. Torpy.
Jan. 16-19	Mercy Hospital, Batavia, N. Y., (Nurses' Retreat), Fr. Bouwhuis.
Jan. 17-26	St. Ann's, New York, (Novena), Fr. Connor.
Jan. 24-27	Cathedral High School, Trenton, N. J., Fr. Cox.
Jan. 29-Feb. 2	Ladycliff on Hudson, Highland Falls, N. Y., Fr. Cox.

Jan. 29-Feb. 2	Visitation Convent, Georgetown, D. C., (Retreat), Fr. Connor.
Jan. 30-Feb. 3	Mt. St. Mary's Academy, North Plainfield, N. J., Fr. Hargadon.
Feb. 1-9	St. Maron's, Phila., (Novena), Fr. Kaspar.
Feb. 1-5	Stella Maris, Niagara Falls, N. Y., Fr. Bouwhuis.
Feb. 5-19	Gesu. Phila., FF. McCarthy and Torpy.
Feb. 5-14	Carmelite Monastery. N. Y., Fr. Hargadon.
Feb. 5-12	St. Monica's, Phila., Fr. J. P. Gallagher.
Feb. 5-12	St. Patrick's, Phila., (Children's Mission), Fr. Cox.
Feb. 12-26	St. Patrick's, Phila., FF. J. P. Gallagher and Cox.
Feb. 12-19	Nativity, New York, Fr. Bouwhuis.
Feb. 12-26	St. Cecilia's, Englewood, N. J., FF. McIntyre and Connor.
Feb. 19-26	Immaculate Conception, Mechanicsville, Md., Fr. Cotter.
Feb. 20-24	Academy of Notre Dame, Phila., Fr. Hargadon.
Feb. 23-27	Mt. St. Aloysius' Academy, Cresson, Pa., Fr. Torpy.
Feb. 25-28	St. Joseph's Academy, Arrochar, S. I., (Retreat), Fr. Andersen.

NOVENA OF GRACE—MARCH 1 to 12

Scranton Cathedral	Father Coughlin
Altoona Cathedral	Father Bunn
Nativity, Scranton	Father Rooney
St. John's, Scranton, Pa.	Father Phelan
St. Mary's, Lancaster, Pa.	Father Henderson
Wilmington Cathedral	Father Torpy
St. Madeline's, Ridley Park, Pa.	Father Hearne
St. Anthony's, Philadelphia	Father O'Malley
St. Mary's, Dunmore, Pa.	Father Fary
St. Edmond's, Philadelphia	Father O'Connell
Holy Cross, Mt. Airy, Philadelphia	Father Hart
St. Mary's, Poughkeepsie, N. Y.	Father Lawrence Lynch
Mt. Monica's, Philadelphia	Fr. Diehl
St. Joan of Arc's, Philadelphia	Father Kirchgnesser
St. Vincent's, Scranton, Pa.	Father McCauley
St. George's, Paterson, N. J.	Father Hausmann
St. Patrick's, Philadelphia	Father Lannigan
St. Leo's, Irvington, N. J.	Father McCoy
St. Matthew's, Philadelphia	Father Brooks
Our Lady of Perpetual Help, Morton, Pa.	Father Ziegelmeyer
St. Alice's, Stonehurst, Pa.	Father Brody
St. Barbara's, Philadelphia	Father Andersen
St. Callistus, Philadelphia	Father Glaeser
St. Gabriel's, Philadelphia	Father Gallagher
Mother of Sorrows, Philadelphia	Father Whitford
St. Michael's, Jersey City	Father Garesche
Nativity, Philadelphia	Father Foster

LENTEN SCHEDULE

Feb. 26-Mar. 5	Our Lady of Mercy, Bronx, N. Y., (Children's Mission), FF. Kaspar & Bouwhuis.
Feb. 28-Mar. 4	Holy Child Academy, Suffern, N. Y., (Retreat), Fr. Connor.
Mar. 1-4	Visitation Convent, Frederick, Md., (Retreat), Fr. Hargadon.
Mar. 5-7	St. John's, Frederick, Md., (Forty Hours'), Fr. Hargadon.
Mar. 5-12	St. Joseph's, Baltimore, Md., Fr. Cotter.
Mar. 5-19	Our Lady of Mercy, Bronx, N. Y., FF. McCarthy, Connor, Kaspar, and Bouwhuis.
Mar. 5-26	Incarnation, New York City, FF. McIntyre Cox and Duffy.
Mar. 5-12	Holy Rosary, Jersey City, N. J., FF. C. Gallagher and Barbera.
Mar. 12-26	Resurrection, Brooklyn, N. Y., FF. Cotter and Hargadon.
Mar. 12-19	Mater Dolorosa, Frankford, Phila., Pa., Fr. C. Gallagher.
Mar. 13-19	St. Agnes' Hospital, Phila,. (Nurses' Retreats), Fr. J. P. Gallagher.
Mar. 13-17	Academy of the Holy Child, Oak Knoll, N. J., Fr. Fasy.
Mar. 14-18	Manhattanville College, New York City, (Retreat), Fr. Bunn.
Mar. 16-19	St. John's Orphan Asylum, Phila., Fr. O'Connell.
Mar. 18-26	Retreat to Carmelite Sisters, Toronto, Canada, Fr. Hausmann.
Mar. 19-Apr. 2	Shrine of the Little Flower, Baltimore, Md., FF. Torpy, Bouwhuis and Bunn.
Mar. 19-Apr. 2	St. Malachy's, New York, FF. McCarthy, Connor and Phelan.
Mar. 19-Apr. 2	Christ the King, New York, FF. J. P. Gallagher and Rooney.
Mar. 19-21	Mater Dolorosa, Frankford, Phila., (Forty Hours'), Fr. C. Gallagher.
Mar. 26-Apr. 2	Wilmington Cathedral, Fr. Coughlin.
Mar. 29-Apr. 1	Holy Cross Academy, New York City, (Retreat), Fr. Hearne.
Apr. 2-9	St. Athanasius, Curtis Bay, Baltimore, Md., Fr. C. Gallagher.
Apr. 2-9	St. Joseph's, Petersburg, Va., Fr. Connor.
Apr. 2-9	Wilmington Cathedral, Fr. Cox.
Apr. 2-9	Sacred Heart, Bushwood, Md., Fr. Kaspar.
Apr. 2-9	St. Patrick's. Cumberland, Md., Fr. Cotter.
Apr. 2-9	St. Anne's, E. 110 St., New York, FF. McIntyre and Hart.
Apr. 2-9	Our Lady of Peace, New York, FF. Barbara and Nuttal.
Apr. 2-9	Our Lady of Consolation, Tacony, Phila., Fr. Torpy.

Apr. 2-9	St. Joseph's, White Mills, Pa., Fr. Diehl.
Apr. 7-16	Sisters of Mercy, Harrisburg, Pa., (Retreat) Fr. O'Malley.
Apr. 8-16	Mt. St. Joseph's, Chestnut Hill, Phila., (Retreat), Fr. Glaeser.
Apr. 9-12	Immaculata College, Immaculata, Pa., (Retreat), Fr. Whitford.
Apr. 13-22	Our Lady of Loretto Convent, Hempstead, L. I., (Retreat), Fr. Hargadon.

Father Diehl will help with confessions at Our Lady of Mercy, Bronx, from March 13th to 19th.

Father Coughlin will help, if necessary, at Incarnation, New York, from March 13th to 26th.

Father McCoy will help at St. Athanasius', Curtis Bay, Baltimore, from April 2nd to 9th.

Father Brady will help at Shrine of Little Flower, Baltimore, from March 19th to April 2nd.

Father Kirchgessner will help at Our Lady of Consolation, Tacony, Phila., from April 2nd to 9th.

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1, to December 31, 1932

	Retreats	No.
TO SECULAR CLERGY.		
Newark	3	392
New York	3	585
Pittsburgh	3	480
Richmond	2	78
Total	11	1,535
TO SEMINARIANS:		
Darlington, N. J.	2	119
Total	2	119
TO BROTHERS:		
Christian Brothers:		
Oriskany, N. Y.	1	30
Poughkeepsie, N. Y.	2	119
Brothers of the Sacred Heart:		
Metuchen, N. J.	1	90
Xaverian Brothers:		
Fortress Monroe, Va.	1	68
Total	5	307
TO RELIGIOUS WOMEN:		
Blessed Sacrament:		
Cornwell Heights, Pa.	1	105
Carmelites:		
Baltimore, Md.	1	19
New York, N. Y.	1	14
Philadelphia, Pa.	1	13
Rochester, N. Y.	1	9
Schenectady, N. Y.	1	17
Cenacle:		
Boston, Mass.	1	40
Lake Ronkonkoma, L. I.	1	45
Charity:		
Greensburg, Pa.	1	70
Huguenot, S. I., N. Y.	1	190
Leonardtown, Md.	1	55
Mt. St. Vincent-on-Hudson, N. Y. C.	4	998
Wellesley Hills, Mass.	1	85
Christian Charity:		
Mendham, N. J.	1	114
Daughters of the Heart of Mary:		
Buffalo, N. Y.	2	70
Westchester, N. Y., N. Y.	2	90

	Retreats	No.
Dominicans:		
Point Pleasant, N. J.	1	5
Foreign Miss. Sisters of St. Dominic:		
Clarks Summit, Pa.	1	21
Franciscans:		
Buffalo, N. Y.	2	80
Eggertsville, N. Y.	1	28
Glen Riddle, Pa.	1	305
Warwick, N. Y.	1	45
Good Shepherd:		
Albany, N. Y.	1	19
Boston, Mass.	2	62
Buffalo, N. Y.	1	70
Morristown, N. J.	1	14
Philadelphia, Pa.	1	19
Washington, D. C.	1	22
Grey Nuns:		
Ogdensburg, N. Y.	1	50
Philadelphia, Pa.	1	42
Handmaids of the Sacred Heart:		
Philadelphia, Pa.	1	19
Helpers of the Holy Souls:		
Chappaqua, N. Y.	1	22
New York, N. Y.	1	26
Holy Child:		
New York, N. Y.	2	63
Philadelphia, Pa.	1	33
Rosemont, Pa.	1	108
Sharon Hill, Pa.	2	105
Suffern, N. Y.	1	30
Holy Cross:		
Washington, D. C.	1	90
Holy Names:		
Albany, N. Y.	1	70
Rome, N. Y.	1	34
Holy Union:		
Fall River, Mass.	1	86
Immaculate Heart:		
Cape May, N. J.	1	210
Immaculata, Pa.	1	195
Jesus and Mary:		
Highland Mills, N. Y.	1	35
Litte Sisters of the Poor:		
Philadelphia, Pa.	2	38
Mercy:		
Albany, N. Y.	3	217
Baltimore, Md.	1	15
Bethesda, Md.	1	7
Buffalo, N. Y.	1	95
Cresson, Pa.	2	160
Dallas, Pa.	2	157
Fall River, Mass.	1	54
Harrisburg, Pa.	1	52
Hooksett, N. H.	1	148
Lakewood, N. J.	1	41
Merion, Pa.	2	148
Mount Washington, Md.	2	252
New Bedford, Mass.	1	50
New York City	2	155
North Plainfield, N. J.	1	85
Philadelphia, Pa.	1	23
Pittsburg, Pa.	1	129
Rensselaer, N. Y.	1	68
Spring Valley, N. Y.	1	10
Tarrytown, N. Y.	1	60
Wilkes-Barre, Pa.	1	77
Worcester, Mass.	1	47
Mission Helpers:		
Baltimore, Md.	2	45
Missionary Sisters of the Sacred Heart:		
Dobbs Ferry, N. Y.	2	254
Notre Dame:		
Waltham, Mass.	1	165
Nursing Sisters of the Sick Poor:		
Brooklyn, N. Y.	1	51
Pallottine:		
Buckhannon, W. Va.	1	16
Richwood, W. Va.	1	12
Presentation:		
Green Ridge, S. I., N. Y.	1	66
Newburgh, N. Y.	1	88
Providence:		
Chelsea, Mass.	1	35
Holyoke, Mass.	1	145
Washington, D. C.	1	25
Worcester, Mass.	1	80
M. Reparatrix:		
New York, N. Y.	1	34
Sacred Heart:		
Albany, N. Y.	1	100
New York Manhattanville	1	65
New York University Ave.	1	30
Noroton, Conn.	2	115

	Retreats	No.
Overbrook, Pa.	2	70
Rochester, N. Y.	3	90
Torresdale, Pa.	1	35
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y.	1	17
Tarrytown, N. Y.	2	127
St. Dorothy:		
Reading, Pa.	1	10
St. John the Baptist:		
Arrochar Park, S. I., N. Y.	1	12
St. Joseph:		
Buffalo, N. Y.	1	134
Cape May, N. J.	2	390
Chestnut Hill, Pa.	5	844
McSherrystown, Pa.	1	115
Rochester, N. Y.	1	50
Troy, N. Y.	1	158
St. Joseph of Peace:		
Englewod, N. J.	2	126
St. Mary:		
Kenmore, N. Y.	1	75
Lockport, N. Y.	1	55
Ursulines:		
Beacon, N. Y.	1	28
Frostburg, Md.	1	13
Malone, N. Y.	2	148
Middletown, N. Y.	2	41
New Rochelle, N. Y.	1	65
New York, N. Y.	6	251
Washington, D. C.	1	15
Wilmington, Del.	2	51
Visitation:		
Baltimore, Md.	1	47
Frederick, Md.	1	38
Georgetown, Washington, D. C.	1	48
Parkersburg, W. Va.	1	44
Wytheville, Va.	1	16
Total	146	9,941
TO LAYMEN:		
Loyola House of Retreats, Morristown, N. J.	45	1,751
Manresa-on-Severn, Annapolis, Md.	36	1,452
Mount Manresa, Fort Wadsworth, S. I., N. Y.	43	1,743
Total	124	4,946
PRIVATE:		
Loyola House of Retreats, Morristown, N. J. Priests	6	6
St. Andrew-on-Hudson, Priests 8 Laymen 17	24	25
Novitiate, Wernersville, Priests 3 Laymen 48	15	51
Total	45	82

TO SECULAR LADIES AND PUPILS

	Retreats	No.
Cenacle:		
Brighton, Mass., Ladies	1	105
Lake Ronkonkoma, L. I., N. Y., Ladies and Business Girls	5	185
Newport, R. I., Ladies	1	65
Charity:		
Leonardtown, Md., Academy Girls	1	93
Mt. St. Vincent-on-Hudson, N. Y., Alumnae	1	300
Nanuet, N. Y., Children	1	610
New York, N. Y., Academy Girls	4	466
Christian Charity:		
Wilkes-Barre, Pa., Academy Girls	1	103
Daughters of Charity:		
Dorchester, Mass., Nurses	1	108

	Retreats	No.
Franciscans:		
Philadelphia, Pa., Nurses	1	60
Good Shepherd:		
Buffalo, N. Y., Magdalens	1	70
Helpers of Holy Souls:		
New York, N. Y., Girls	1	25
Tuckahoe, N. Y., Business Girls	2	64
Holy Child:		
Rosemont, Pa., School Teachers	1	140
Suffern, N. Y., Academy Girls	1	40
Immaculate Heart:		
Immaculata, Pa., College Girls	1	200
Mercy:		
Baltimore, Nurses	1	120
Mount Washington, Md., Academy Girls	1	150
Notre Dame:		
Baltimore, Academy Girls	1	272
Moylan, Pa., Academy Girls	1	45
Sacred Heart:		
Albany, N. Y., Academy Girls	1	140
New York, N. Y., Ladies and Academy Girls	3	360
Overbrook, Pa., Academy Girls	1	60
Rochester, N. Y., Business Women	1	130
Torresdale, Pa., Ladies and Academy Girls	2	180
St. Joseph:		
Buffalo, N. Y., Academy Girls	2	804
Syracuse, N. Y., High School Girls	1	50
Ursulines:		
Kingston, N. Y., High School Girls	1	32
Wilmington, Del., Academy Girls	1	160
Visitation:		
Brooklyn, N. Y., Academy Girls	1	65
Frederick, Md., Academy Girls	1	68
Wheeling, W. Va., Academy Girls	1	70
Baltimore, Md., Ladies	1	50
Washington, D. C., Ladies	1	30
Wheeling, W. Va., Ladies and High School Girls	1	50
Harrisburg, Pa., High School Girls	1	155
Total	48	5,625

Retreats to Students in Colleges and High Schools, Maryland-New York Province, 1932

	No.
Canisius College	596
Fordham College	1,430
Georgetown College	635
Loyola College	228
St. Joseph's College	414
St. Peter's College	260
Brooklyn Preparatory	770
Canisius High School	288
Fordham Preparatory	502
Georgetown Preparatory	76
Gonzaga High School	225
Loyola High School, Baltimore	406
Loyola School, New York	72
Regis High School	611
St. Joseph's High School	525
St. Peter's High School	585
Xavier High School	925
Total	8,552

Other Schools

	No.
Abbottstown, Pa., Boys, Paradise Protectory	150
Harrisburg, Pa., Boys, Catholic High School	300
Malone, N. Y., Boys, Ursuline Academy	115
New York, Boys, Helpers of Holy Souls	200
New York, Boys, St. Ann's Academy	340
Philadelphia, Pa., Boys, St. John's Orphanage	600
South Orange, N. J., College and High School Boys	534
Wheeling, W. Va., Boys, Catholic High School	30
Total	2,269

Totals

	Retreats	No.
Priests, Secular	11	1,535
Brothers	5	307
Seminarians	2	119
Religious Women	146	9,941
Secular Ladies and Pupils	48	5,625
Laymen	124	4,946
Boys, Students in Colleges and High Schools, etc.	26	10,821
Private (Morristown, Poughkeepsie, and Wernersville)	45	82
Total	407	33,376

LIST OF THE DEAD OF THE MARYLAND NEW YORK PROVINCE

From January 1, 1932, to December 31, 1932

Name	Age	In Soc.	Date		Place	Province
Father George L. Coyle	62	44	January	16	New York, N. Y.	Maryland-New York
Brother Virgil L. Golden	73	55	January	17	Washington, D. C.	Maryland-New York
Father Hermann J. Maeckel	71	51	February	23	Buffalo, N. Y.	Maryland-New York
Mr. Peter J. McGowan	28	10	May	4	Reading, Pa.	Maryland-New York
Father John F. McNally	47	27	May	12	Philadelphia, Pa.	Maryland-New York
Father Thomas I. Tully	51	33	May	23	Staten Island, N. Y.	Maryland-New York
Father William H. Graham	49	26	June	7	New York, N. Y.	Maryland-New York
Brother Thomas F. Lafferty	60	31	July	25	New York, N. Y.	Maryland-New York
Father William F. Schoberg	32	13	August	8	Baltimore, Md.	Maryland-New York
Father Peter J. O'Carroll	78	51	August	17	Baltimore, Md.	Maryland-New York
Father Gabriel Font	65	48	October	24	Mindanao, P. I.	Aragon
Father John P. M. Walsh	64	45	December	31	Philadelphia, Pa.	Maryland-New York

LIST OF DEAD OF THE NEW ENGLAND PROVINCE

From January 1, 1932, to December 31, 1932

Name	Age	In Soc.	Date		Place	Province
Father James F. Leary	60	37	January	29	Boston, Mass.	New England
Mr. Edward P. Lamb	72	51	March	22	Baltimore, Md.	New England
Mr. Wallace P. Bourges	20	3	May	19	Pittsfield, Mass.	New England
Father Louis J. Young	56	32	July	5	Boston, Mass.	New England
Father Francis S. Marshall	64	39	October	16	Boston, Mass.	New England

LIST OF THE DEAD IN THE CHICAGO PROVINCE

From October 1, 1931, to October 1, 1932

Name	Age	In Soc.	Date		Place	Province
Father John J. O'Bryan	63	38	November	12	Cleveland, Ohio	Chicago
Father James J. O'Regan	46	26	April	9	Milwaukee, Wis.	Chicago
Father John B. Theis	75	54	August	15	Prairie du Chien, Wis.	Chicago
Father John P. McNichols	57	41	April	26	Detroit, Mich.	Missouri

LIST OF DEAD OF THE MISSOURI PROVINCE
From January 1, 1931 to December 30, 1931

Name	Age	In Soc.	Place	Province
C. Gulielmus Braun	64	45	Pine Ridge, S. D.	Missouri
P. Josephus H. Meuffels	68	57	Belize, B. H.	Missouri
P. Gulielmus A. Agnew	50	31	Rochester, Minn.	Missouri
P. Aloisius Brucker	80	65	Denver, Colo.	Missouri
P. Joannes P. Goesse	62	45	St. Louis, Mo.	Missouri
P. Thomas F. Brown	69	51	Milwaukee, Wis.	Missouri
P. Gulielmus S. Ferris	48	6	Belize, B. H.	Missouri
P. Bernardus A. New	44	26	Belize, B. H.	Missouri
P. Carolus M. Palacio	36	21	Belize, B. H.	Missouri
P. Leo A. Rooney	43	22	Belize, B. H.	Missouri
P. Gulielmus J. Tracy	42	23	Belize, B. H.	Missouri
S. Deodatus I. Burns	24	7	Belize, B. H.	Missouri
S. Ricardus F. Koch	28	9	Belize, B. H.	Missouri
S. Ricardus G. Smith	27	7	Belize, B. H.	Missouri
C. Joannes B. Rodgers	43	11	Belize, B. H.	Missouri
P. Petrus F. Digmann	85	66	St. Francis, S. D.	Missouri

LIST OF DEAD IN THE PROVINCE OF CALIFORNIA
From October 1, 1931, to September 30, 1932

Name	Age	In Soc.	Date		Place	Province
Father John J. Cunningham	78	50	December	2	San Francisco	California
Father Aloysius V. Raggio	88	70	December	24	Santa Clara	California
Father James M. O'Sullivan	82	67	January	15	Los Gatos	California
Father Jeremiah F. Collins	79	68	January	30	Santa Clara	California
Mr. Eugene W. Clecak	21	3	May	27	Santa Clara	California
Brother James Twohig	78	44	June	27	San Francisco	California
Father Joseph A. Sullivan	51	37	July	26	Oakland	California

LIST OF DEAD IN THE PROVINCE OF OREGON
From February 2, 1932 (date of erection) to January 1, 1933

Name	Age	In Soc.	Date	Place	Province
Mr. John Quincy Adams	28	5	December 2, 1932	Spokane	Oregon

JESUITS ON THE PHILIPPINE MISSION, September 1, 1932

	Manila				Mindanao				Leper Colonies				Total on Mission			
	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.	Sac.	Schol.	Coad.	Univ.
Maryland-New York	14	20	4	38	18	1	....	19	3	....	....	3	35	21	4	60
New England	8	....	....	8	1	....	1	2	....	....	....	....	9	....	1	10
Natives	4	28	8	40	10	....	7	17	....	....	1	1	14	28	16	58
Spanish	6	2	4	12	20	....	14	34	1	....	....	1	27	2	18	48
Total	32	50	16	98	49	1	22	72	4	....	1	5	85	51	39	175
a) Total American Jesuits													44	21	5	70
b) Total Maryland-New York Jesuits													49	49	20	118

a) Maryland-New York and New England
b) Maryland-New York and Natives

MINISTERIA SPIRITUALIA PROV. MARYLAND.—NEO EBORACENSIS, A DIE 1a JULII 1931 AD DIEM 1am JULII 1932

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1 Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerdo.	Exerc. Spir. Relig.	Exerc. Spir. Laicis	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	CENSUS	
																													Familiae	Fideles
Baltimore—College	12	1	9,675	26,700	1	1	11	30	.....	.....	120	62	...	10	14	...	...	7	3	105	.....	91	2	169	245	.....	.....	.....	.....	.....
Church and High School	136	19	67,320	97,286	22	7	188	232	18	7	504	57	...	4	*38	...	...	8	...	119	13	5,140	5	2,418	3,625	.....	49	300	935
Bowie	68	8	7,138	7,450	13	1	27	165	40	170	169	.....	...	...	...	...	...	3	...	5	.....	.....	3	500	.....	.....	.....	400	1,135
Brooklyn—Church and High School	71	13	85,926	115,000	46	2	49	246	61	135	658	102	...	1	2	...	...	19	5	1,353	.....	208	5	815	25,900	.....	300	1,024	3,289
Buffalo—Canisius College	9	2	9,593	51,720	.....	...	90	146	12	.....	265	56	...	3	4	...	1	4	4	663	.....	.....	5	1,500	.....	.....	.....	.....	.....
Canisius High School and Church	156	13	100,075	147,494	17	1	82	216	26	113	481	82	...	.....	1	...	...	7	4	200	24	248	7	686	1,900	93	112	205	100	600
St. Ann's Church	151	27	55,145	93,950	47	7	109	862	167	199	457	143	...	1	1	...	...	3	1	47	.....	771	6	1,382	500	424	560	61	800	3,200
Chaplains—Welfare, Randall's and Wards' Island, Hosp., Woodhaven, N. Y., and Kings County Hospital Brooklyn, N. Y.	684	72	33,025	83,676	.....	3	7,282	376	37	64	745	56	...	...	...	...	1	9	7	2,484	565	1,418	2	350	420	.....	.....	310	.....	.....
Chaptico	153	7	33,000	38,000	33	...	190	160	230	850	590	80	...	...	...	...	...	4	...	3	.....	125	6	755	800	219	273	475	670	3,350
Fort Wadsworth—Mt. Manresa	.....	.....	1,800	4,500	.....	...	2	.....	.....	4	.....	4	...	...	43	...	...	...	...	30	.....	.....	...	.....	.....	.....	.....	.....	.....	.....
Garrett Park	2	1	5,590	12,800	2	...	5	80	6	4	49	26	...	7	...	...	...	...	3	109	.....	42	2	98	100	.....	.....	.....	.....	.....
Georgetown University	45	1	37,310	42,215	12	1	95	4	2	.....	475	96	...	9	7	...	...	...	5	777	.....	25	6	850	1,100	.....	.....	.....	.....	.....
Georgetown—Holy Trinity Church	114	7	38,501	62,540	19	1	60	35	98	.....	248	.....	...	2	3	...	...	5	3	75	.....	212	6	850	947	201	281	100	775	3,530
Great Mills	67	12	8,612	8,765	14	...	17	90	60	222	140	110	...	...	...	...	...	1	2	.....	.....	50	3	113	410	88	84	125	560	2,120
Jersey City—Church, College and High School	121	16	77,189	114,606	63	21	410	478	168	.....	1,040	165	...	5	*40	...	...	11	15	114	.....	310	6	900	3,000	304	384	110	722	3,340
La Plata and St. Thomas'	95	1	13,040	15,870	20	6	49	.....	32	.....	288	18	...	...	...	...	...	3	2	11	.....	85	3	281	362	93	124	313	320	2,192
Leonardtown	89	.....	21,972	25,800	23	2	41	150	103	.....	342	120	...	...	11	...	1	5	1	64	.....	227	8	500	580	221	220	310	450	2,250
Mission Band	46	46	218,772	569,282	.....	64	.....	.....	135	64	2,343	989	11	40	34	...	99	47	29	.....	.....	.....	...	.....	.....	.....	.....	.....	.....	.....
Italian Fathers	11	4	11,866	16,731	8	5	35	45	3	.....	467	276	...	7	3	...	21	5	11	54	.....	18	...	.....	.....	.....	.....	.....	.....	.....
New York—St. Francis Xavier's Church and High School	104	14	97,894	189,470	65	3	444	1,282	292	.....	920	377	2	6	20	...	4	18	20	287	.....	646	8	2,250	2,500	192	200	150	544	2,663
St. Ignatius' Church and High Schools	178	20	108,038	300,000	192	4	145	210	85	120	677	88	...	8	36	...	3	6	43	356	.....	405	9	1,297	3,070	302	320	75	1,200	11,800
Fordham University	30	15	49,878	43,637	17	...	14	969	31	40	735	268	3	12	5	...	...	3	36	1,480	53	1,586	8	1,060	780	.....	.....	.....	.....	.....
Campion House	12	2	2,681	5,107	1	...	8	.....	.....	.....	251	36	3	1	15	...	...	...	...	73	.....	26	...	.....	.....	.....	.....	.....	.....	.....
Kohlmann Hall	5	.....	6,761	16,110	1	...	.....	72	.....	.....	379	94	...	8	13	...	...	2	5	33	.....	71	...	.....	.....	.....	.....	.....	.....	.....
Church of Nativity	272	8	37,500	48,500	86	7	85	310	1,132	415	250	186	...	2	2	...	2	4	4	25	.....	126	10	903	860	.....	.....	.....	3,200	9,500
Philadelphia—Church, College and High School	165	34	147,147	263,612	58	6	286	210	210	274	775	239	2	9	10	...	...	16	12	1,535	62	1,278	7	1,535	4,770	420	416	850	1,016	4,400
St. Joseph's Church	85	61	115,682	71,275	34	6	35	205	39	66	472	80	...	...	5	...	1	15	4	160	3	153	2	280	490	107	127	110	110	643
Poughkeepsie—St. Andrew's	443	28	94,080	128,466	8	4	2,443	236	176	27	1,699	326	5	14	15	13	33	30	13	3,969	1,039	10,417	...	...	100	.....	.....	29	.....	.....
Ridge	37	6	8,100	12,560	8	1	45	130	45	150	164	130	...	...	1	...	...	2	3	.....	.....	52	2	170	576	137	152	20	420	1,700
Washington—Church and High School	57	15	63,845	157,962	12	3	140	200	10	5	630	80	...	...	...	...	1	15	9	315	.....	729	5	775	2,225	274	266	65	427	2,571
Wernersville	1	.....	11,446	51,100	1	...	6	62	.....	.....	298	33	...	9	6	5	...	...	9	63	8	.....	...	.....	.....	.....	.....	.....	.....	.....
Woodstock	40	4	51,185	39,250	4	2	34	85	10	91	469	134	...	21	11	...	1	...	7	90	.....	60	...	.....	.....	25	.....	.....	.....	.....
Philippine Mission—Ateneo, Manila	74	32	52,300	.....	51	22	411*	542	180	.....	672	59	3	3	22	...	1	4	4	934	38	280	9	5,380	1,029	860	.....	.....	.....	.....
San Jose, Manila	301	28	26,795	78,016	24	19	607	123	39	3	368	32	1	6	13	...	6	2	1	1,010	365	23	1	449	108	60	200	3,493	.....	.....
Mindanao Mission	21,327	985	250,515	316,003	1,917	207	1,840	5,032	6,697	90	3,925	1,096	...	7	77	4	27	66	11	1,356	135	2,512	118	8,656	5,965	2,382	2,602	.....	.....	.....
Cebu Leper Colony	15	7	9,133	21,391	.....	1	26	88	79	.....	42	.....	...	...	...	1	...	3	2	.....	.....	308	...	.....	300	.....	.....	92	.....	.....
Culion Leper Colony	.....	.....	40,111	.....	.....	...	300	200	200	.....	100	80	...	1	1	...	...	...	...	.....	.....	3,000	3	1,300	1,300	.....	.....	150	.....	.....
Summa	25,121	1,499	2,008,645	3,241,844	2,819	407	15,611	13,271	10,374	2,913	22,197	5,732	20	197	453	23	202	327	278	12,225	2,305	29,642	246	36,222	61,656	6,402	6,321	7,272	13,038	55,868

*Laymen's Retreats, Manresa-on-Severn and Morristown, N. J.

MINISTERIA SPIRITUALIA PROV. NOV. ANGLIAE A DIE 1a JULII 1931 AD DIEM 1am JULII 1932

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun.	Matrim. benedic.	Matrim. revalid.	Extreme Unction	Catecheses	Parati ad lam Commun.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. spir. sacerd.	Exerc. spir. relig.	Exerc. spir. laicis	Exerc. spir. priv.	Mission. (quot. hebd.)	Novenae	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis.	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
Boston—High School and Church	704	34	141,827	321,160	4	—	3,752	188	52	18	1,086	177	—	8	3	—	—	18	3	6,500	—	315	12	4,344	3,845	—	—	180
St. Mary's	15	4	83,935	86,500	18	—	353	—	123	—	489	107	—	—	3	—	—	7	—	432	—	460	3	125	1,500	264	287	162
Holy Trinity	65	7	43,010	73,000	20	—	57	124	64	—	202	—	—	—	—	—	—	10	—	122	—	565	4	1,100	1,150	243	277	—
Chestnut Hill—Boston Coll. & Church	65	13	78,514	195,966	40	6	29	104	61	91	1,080	556	6	43	26	—	9	27	34	294	—	589	5	650	1,525	—	—	204
Keyser Island	—	—	325	670	—	—	—	—	—	—	6	5	—	—	5	—	—	—	—	—	—	—	—	—	—	—	—	—
Mission Band	82	32	119,712	355,817	20	38	4	130	41	63	3,250	1,505	6	14	20	—	94	14	5	—	—	—	—	—	—	—	—	—
Weston College	11	1	36,776	78,535	5	1	13	—	1	3	603	166	1	7	6	—	1	2	6	60	—	—	—	—	—	—	—	—
West Stockbridge	4	—	13,110	27,063	—	—	5	54	1	—	144	32	2	6	6	—	—	1	11	42	—	56	—	—	—	—	—	—
Worcester—Holy Cross College	48	—	41,074	75,910	—	—	1	—	—	—	104	102	—	9	5	—	—	3	2	30	—	15	2	685	—	—	—	—
Jamaica Mission	2,736	664	93,815	268,996	197	27	335	1,129	907	783	1,865	600	—	3	—	1	9	24	3	988	126	2,060	30	2,519	4,390	4,002	5,142	1,954
Summa	3,730	755	652,098	1,483,617	304	72	4,549	1,729	1,250	958	8,829	3,250	15	90	74	1	113	106	64	8,468	126	4,060	56	9,423	12,410	4,509	5,506	2,500

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE S.J.

A DIE 1 JULII, 1931, AD DIEM 1 JULII, 1932

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Socior. numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Denver, Coll. Reginum	1	12	852	37,512	62,421	2	820	8	34	34	4	1	.....	.....	145	1,679
Denver, Eccl. SS. Cordis	....	3	749	22,533	58,000	7	750	2	129	71	31	8	243	275	.....	.....
Florissant, Dom. Prob. S. Stanislai	....	4	356	15,167	15,956	12	394	8	11	24	....	4	7	4	76	788
Florissant, Eccl. S. Ferdinandi	2	2	618	9,906	17,905	8	542	....	33	65	5	2	74	56	.....	.....
Florissant, Eccl. SS. Cordis	....	5	544	11,100	50,100	6	838	....	34	43	4	....	152	189	16	42
Kansas City, Coll. Kansanopol.	....	15	891	402,139	104,550	8	2,180	56	64	83	18	....	238	199	105	3,814
Kansas City, Eccl. S. Aloysii	1	5	240	17,892	56,800	5	705	30	39	52	14	1	130	133	.....	.....
Mankato, Eccl. SS. Petri et Pauli	....	3	915	40,117	.....	11	3,045	10	103	94	33	7	336	335	.....	.....
Milwaukee, Coll. Marquette	....	16	1,618	69,327	252,000	28	29,263	97	232	79	57	30	331	302	64	498
Omaha, Coll. Creighton	7	19	2,214	81,315	138,750	15	1,235	56	70	251	27	14	347	397	177	2,515
Pine Ridge Miss., SS. Rosar.	4	12	1,070	30,850	93,400	4	924	....	167	139	31	17	206	225	.....	.....
Prairie du Chien, Coll. SS. Cordis	3	7	1,370	24,653	87,900	....	972	5	54	37	11	2	137	128	.....	.....
Pueblo, Eccl. B.V.M. Montis Carmel	....	....	433	14,450	15,000	13	275	3	324	180	92	5	.....	.....	.....	.....
St. Charles, Eccl. S. Caroli	....	8	387	16,216	14,783	14	2,105	....	54	59	16	7	153	127	16	64
St. Francis, Miss. S. Francisci	1	1	1,707	25,905	82,241	6	2,580	36	154	200	16	15	225	250	11	165
St. Louis, Coll. S. Ludovici	2	88	1,830	136,418	204,900	13	13,056	242	58	108	99	29	109	97	428	8,292
St. Louis, Acad. S. Ludovici	1	3	505	43,466	10,950	3	820	....	....	.....	....	....	.....	.....	47	327
St. Louis, Eccl. S. Elizabeth	....	....	.....	.....	.....	....	.....	....	....	.....	....	....	.....	.....	.....	.....
St. Louis, Eccl. S. Josephi	....	3	985	35,223	23,400	5	1,339	24	21	60	3	4	77	90	23	110
St. Mary's, Coll. S. Mariae	14	36	2,139	36,409	55,510	44	3,310	14	53	29	20	7	117	169	241	4,479
St. Stephen's Mission, S. Steph.	2	....	189	3,896	9,700	....	.....	10	60	33	2	....	94	87	27	291
Trinidad, Eccl. SS. Trinitatis	2	6	1,318	30,704	54,263	17	751	9	575	389	72	16	215	249	.....	.....
Missio de Belize																
Belize	....	....	832	21,800	75,000	12	545	27	221	175	45	1	616	528	22	38
Benque Viejo	....	....	290	6,200	12,740	4	717	....	99	18	18	16	141	175	6	6
El Cayo	....	....	288	1,600	9,570	5	335	1	153	39	19	20	179	194	6	4
Corozal	....	....	325	14,698	26,209	6	234	17	231	35	45	4	414	568	6	7
Orange Walk	....	....	755	9,000	12,218	2	370	7	160	140	16	....	250	257	6	16
Punta Gorda	....	....	400	7,500	16,300	7	335	7	201	48	54	....	397	334	6	.....
Stann Creek	....	....	320	25,000	36,402	5	286	3	150	67	16	3	413	201	7	18
San Pedro	....	....	262	3,007	2,780	1	100	....	33	20	9	....	96	94	.....	.....
Summa Totalis	40	255	24,263	1,195,003	1,499,598	263	68,806	666	3,517	2,572	777	214	5,707	5,653	1,435	23,151

FRUCTUS MINISTERII PATRUM PROVINCIAE CHICAGIENSIS

A DIE 1 MAII, 1931, AD DIEM 1 MAII, 1932

	Mission. Popul.	Noven. et trid.	Concion. et exhort.	Confessiones	Commun. in templo nostro	Piae Associat.			Ubi exercetur cura paroch.						Exer. spir.	
						Quot	Sociorum numerus	Adulti bapt. vel ad fidem reduc.	Bapt. parvul.	Parati ad 1° Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Puellae in schol. paroch.	Quot dies.	Numerus participantium
Chicago, Coll. S. Ignatii	1	8	1,829	101,969	250,000	14	3,080	29	100	128	57	2	384	379	154	2,667
Chicago, Acad. S. Ignatii	—	12	1,963	48,184	66,400	17	3,143	525	498	570	37	12	210	178	179	6,080
Cincinnati, Coll. S. Fr. Xaverii	5	4	2,398	233,224	149,060	10	9,685	285	155	111	33	22	197	250	33	340
Cleveland, Coll. S. Ignatii	5	154	1,156	82,747	74,000	54	12,510	17	52	56	—	1	—	—	—	1,712
Cleveland, Dom. Tert. Prob.	33	35	1,481	71,412	3,600	—	—	12	31	78	10	2	—	—	72	2,376
Detroit, Coll. Detroitense	13	3	2,066	94,032	165,811	11	3,430	43	173	192	20	3	498	444	33	878
Detroit, Acad. Detroitensis	—	2	700	31,305	4,020	4	240	1	4	—	—	—	—	—	48	386
Detroit, Res. SS. Petri et Pauli	—	10	908	64,415	85,500	6	2,500	39	53	50	55	12	150	157	12	161
Milford, Dom. Prob. SS. Cordis	19	5	310	6,756	1,090	—	—	1	1	—	—	1	—	—	117	1,617
Mundelein, Resid. S. Mariae ad Lacum	1	—	—	12,538	—	—	—	—	1	—	—	—	—	—	96	1,216
Toledo, Coll. S. Joannis	—	3	821	35,387	3,840	5	354	7	12	83	3	2	—	—	84	634
Toledo, Eccl. S. Mariae	—	—	111	2,147	3,021	1	375	2	10	—	2	2	—	—	—	—
Missionarii Excurr.	86	30	1,136	46,901	—	—	—	—	3	—	2	7	7	—	—	6,079
Missio Patnensis	5	16	2,976	69,192	291,687	20	2,220	615*	546	676	47	7	1,487	388	55	327
Summa Totalis	168	282	17,855	900,159	1,099,029	142	37,537	1,576	1,686	1,944	266	73	2,933	1,796	883	24,473

* Pagani bapt. in artic. mort. 1236.

MINISTERIA SPIRITUALIA PROV. OREGONIENSIS a Die 1a Jul. 1930 ad Diem 1am Jul. 1932

DOMICILIA	Baptism. Infant.	Baptism. Adult.	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Ult. Sacram.	Parati ad 1. Comm.	Parati ad Confirm.	Conc. et Exhort.	Catech.	Exerc. Sp. publica.	Exerc. Sp. privata	Visit. Infirm.	Visit. Carcer.	Visit. Hospit.	Sodalit. (Socii)	Soc. foed. SS. Cor. (Socii)
Hillyard	27	5	9,582	17,440	2	—	5	36	65	170	232	—	—	33	—	4	112	204
Missoula	54	21	40,000	51,573	29	2	55	50	—	170	—	—	—	5,000	—	—	—	—
Portland—St. Ignatius	24	6	10,600	31,500	13	—	20	70	—	134	160	261	—	450	10	44	170	90
Port Townsend	37	30	20,150	50,100	1	6	—	190	—	1,040	180	3,575	51	22,000	—	250	—	27
Seattle—St. Joseph's	58	8	35,302	48,800	76	16	76	357	332	303	352	2	—	101	—	151	206	522
Sheridan	5	2	5,756	20,830	1	—	4	—	—	263	297	—	2	—	—	50	30	—
Tacoma—St. Leo	70	22	25,000	44,000	12	5	45	75	188	330	700	2	2	—	30	250	225	3,050
Desmet	15	—	6,622	19,715	5	—	7	26	7	144	450	1	3	325	—	210	25	446
Holy Family	55	1	6,892	17,101	7	1	10	10	58	215	30	—	—	31	—	—	—	—
Omak	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	625
St. Andrew's	6	3	820	2,548	—	2	6	6	1	190	200	—	—	75	—	100	—	75
St. Paul's	33	—	5,000	14,000	6	1	14	—	—	130	200	—	—	—	—	—	—	—
Pilgrim Springs	4	5	2,674	9,263	—	—	2	15	18	103	—	2	—	164	—	—	—	43
Summa	388	103	168,398	326,870	152	88	244	835	696	3,192	2,801	3,843	58	28,179	40	1,059	768	4,982

COLLEGES AND UNIVERSITIES, 1932-1933

	Total Number of Students	College of Arts and Sciences	A.B.	B.S.	Ph.B.	Pre-Med.	Pre-Law	Pre-Dental	Medicine	Law	Dentistry	Finance, etc.	Graduate	Engineering	Sociology	Summer School	Extension	Other Courses
Maryland-New York																		
Fordham	7,945	2,148	450	1,698	.....	.....	.....	.....	.....	1,090	.....	274	722	.....	486	1,385	522	1,840
St. Peter's & Hud.	380	290	150	140	.....	.....	15	.....	.....	.....	.....	75	.....	.....	.....	.....	60	30
Canisius	1,207	596	168	102	83	150	61	20	.....	.....	.....	82	22	.....	25	286	325	92
St. Joseph's	413	413	113	276	.....	109	.....	.....	.....	.....	.....	.....	3	.....	32	.....	.....	119
Loyola	272	230	106	69	55	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	42	.....
Georgetown	2,273	612	258	125	211	.....	.....	14	588	454	275	.....	23	.....	.....	.....	.....	373
Ateneo	121	121	44	.....	.....	37	40	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	12,611	4,410	1,289	910	349	296	116	34	588	1,544	275	431	770	.....	543	1,671	949	2,454
Chicago																		
Loyola	4,828	591	104	48	91	151	51	37	451	307	382	.....	264	.....	75	1,259	564	1,497
Detroit	2,347	448	57	96	62	69	57	32	.....	185	46	250	13	531	.....	385	852	90
Xavier	1,397	544	76	34	104	41	10	8	.....	47	.....	574	.....	.....	.....	222	10	.....
John Carroll	1,905	943	250	123	230	90	.....	.....	.....	.....	.....	.....	15	.....	.....	.....	85	862
St. John's	*1,207	521	205	22	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	506	220	48
Total	11,684	3,047	692	323	490	351	118	77	451	539	428	824	292	531	75	2,372	1,731	2,497
Missouri																		
St. Louis	4,295	1,125	560	138	67	145	73	61	540	106	189	690	391	.....	104	.....	.....	936
Marquette	3,850	1,130	141	370	322	194	.....	79	343	250	174	501	269	413	239	591	.....	641
Rockhurst	261	204	35	37	53	19	28	2	.....	.....	.....	.....	.....	.....	.....	.....	57	30
Creighton	2,310	538	57	48	49	117	42	18	316	131	96	264	54	.....	.....	405	.....	506
Regis	190	190	50	76	24	8	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48
New England	10,906	3,187	843	669	515	483	154	160	1,199	487	459	1,455	714	413	343	996	57	1,261
Boston College																		
Holy Cross	2,879	1,378	1,132	93	152	106	58	.....	.....	230	.....	.....	697	.....	99	704	.....	44
Total	1,097	1,097	783	132	173	87	50	.....	.....	.....	.....	.....	6	.....	.....	.....	.....	.....
Total	3,976	2,475	1,915	225	325	193	118	.....	.....	230	.....	.....	703	.....	99	704	.....	44
New Orleans																		
Loyola	2,036	350	75	70	42	20	73	50	.....	83	141	252	.....	.....	.....	790	358	62
Spring Hill	278	192	40	45	1	20	10	1	.....	.....	.....	58	.....	15	21	.....	86	54
Total	2,314	542	115	115	43	40	83	51	.....	83	141	310	.....	15	21	790	444	116
California																		
San Francisco	1,312	796	199	595	.....	69	211	4	.....	201	.....	97	.....	.....	.....	.....	218	.....
Santa Clara	437	209	12	17	26	44	27	.....	.....	38	.....	84	4	82	.....	.....	.....	.....
Loyola	487	176	106	70	.....	46	42	4	.....	153	.....	79	.....	23	.....	.....	.....	.....
Total	2,236	1,181	317	682	26	159	280	8	.....	392	.....	260	4	105	.....	.....	218	.....
Oregon																		
Gonzaga	431	366	271	64	31	64	72	.....	.....	73	.....	.....	23	.....	.....	233	.....	39
Seattle	72	72	15	.....	57	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total	503	438	286	64	88	64	72	.....	.....	73	.....	.....	23	.....	.....	233	.....	39
Grand Total	44,230	15,280	5,457	2,978	1,836	1,676	961	332	2,238	3,358	1,303	3,280	2,526	1,064	1,091	6,766	3,399	6,411

HIGH SCHOOLS

Maryland-New York		
St. Joseph's	525	
Canisius	288	
Brooklyn	768	
Loyola, New York	47	
Regis	611	
Gonzaga	220	
Xavier	960	
Georgetown	75	
St. Peter's	572	
Loyola, Baltimore	409	
Fordham	502	
Ateneo	518	
		5,495
California		
Loyola	*405	
Bropy	*111	
St. Ignatius	780	
Bellarmine	204	
		1,500
Oregon		
Seattle	215	
Gonzaga	288	
Bellarmine	208	
Marquette	102	
		813
Missouri		
Campion	269	
Regis	186	
Creighton	316	
Marquette	429	
St. Louis	450	
Rockhurst	320	
		1,970
New England		
B. C. High	990	
		990
Chicago		
Xavier	377	
St. Ignatius	503	
Loyola	406	
John Carroll	382	
Detroit	404	
St. John's	244	
		2,316
New Orleans		
Jesuit	660	
Spring Hill	116	
Tampa	150	
St. John's	83	
		1,009
Grand Total		14,093

* 1931 Totals

University and College Total: 44,230; High School Total: 14,093; Grand Total All Students: 58,323.